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THE
Indian Evangelical Review.

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THE
INDIAN EVANGELICAL REVIEW.

No. X.

OCTOBER, 1875.

ART. I.—THE KARENS AS A RACE.

SECOND PAPER.¹

BY REV. E. B. CROSS, TOUNGOO.

FOR the traditions and fables as well as the myths and legends of the Karens we shall depend upon a vernacular work entitled *The Karen Thesaurus*. This is a work written by natives within the first ten or fifteen years after the language was reduced to writing. The material was collected under the influence of Dr. J. Wade and the other Karen missionaries who were cotemporary with him. The work consists of four duodecimo volumes which average about 780 pages each, of closely printed matter. The book is printed in the original, and contains all Karen words which could be collected at that time, with explanations and examples of their use by native authors. The work also contains the traditions and myths of the Karens, and may be said to contain their literature. Since this work was printed, in 1850, no systematic efforts have been made to add to the collection, or to record in any permanent form any new matter which may have been collected. It is not, however, to be supposed that there is nothing more which would add interest to what has been published. Many new fields have been opened since; and many tribes have been settled as belonging to the race which were not known at all, or were only known as of a doubtful race, at that time. There is, however, abundant material for our purpose in the volumes before us.

¹ See the *Indian Evangelical Review*, vol. II. p. 445.

I.—Traditions of the Karens.

Among the hundreds of stories treasured by the Karens, and handed down from time immemorial, are many which are regarded as true, and as pertaining to the most important matters. Some of these would seem to point to their origin as a people, or connect them with the history of other races, and might be entitled to the dignity of traditions. But we have already gone over this phase of the subject. We shall here regard as traditions only what seem to connect this people with the Bible history, and consist of stories which in the estimation of the people themselves, in respect to reality, are regarded as of much more importance than their acknowledged popular myths and legends.

So striking and clear are some of these traditions, as connecting the Karens with Bible history, that the missionaries who first became acquainted with the people supposed they were of the Hebrew race, and connected with the "ten lost tribes." But there is nothing in their language, except it may be the sound or resemblance of some words, to justify this supposition, even if there were any such thing as "the lost" number of Hebrew tribes referred to. The structure or philosophy of their language is not Hebrew nor Semitic, yet the clearness with which they have retained in their traditions the first events of human history connect them with the Bible and the Hebrew race more nearly than any other known race of people.

The Karen traditions concerning God attribute to him supreme power, as well as a spiritual nature and omnipresence. His name in their language is *Y'wah*, which approaches the Hebrew *Y'hovah* (Jehovah) as nearly as possible in the Karen idiom. *Y'wah*, it is said, is not subject to sickness nor to death; he is the Creator of the universe.

The meaning of the word *Y'wah* is "to flow as a river or stream." This name as applied to God seems to have been regarded by the Karens—as was the word *Y'hovah* with the Jews—as too sacred for utterance by them; they were afraid to speak the word. This fear was explained by some traditions as a fear that if they uttered the word, God would depart or "flow away" from them: but the better explanation seems to be the natural religious fear and reverence for the most sacred things which is common to all mankind. One of these traditions is handed down in the form of a precept or command: "Do not utter the name of *Y'wah*." The couplet of the name *Y'wah* is *Htoo*, which is used in the word for eternal and eternity. The original idea seems to be much the same in the Karen as in the Hebrew. It expresses simple or *present* existence, always the same, *present* without beginning or end, an existence which flows on and *forever is*: "I Am that I Am." This meaning was not retained by

the Karens in all their myths and stories of Y'wah, yet it seems never to have been fully lost. God in their conception was univorsal. Their own explanation is, "Y'wah is our Lord, who created the earth and the heaven and all things, and we call him "Y'wah. We also call him K'tsa Y'wah (Lord God). The Lord God cannot be sick, grow old, nor die. He is unchangeable and eternal."

There are other interesting sayings which go on as follows:—
 "God is immutable, eternal, and existed at the beginning. He was from the beginning of the world. He existed in the beginning of time. The life of God is endless. Generations cannot measure his existence." "God is perfect, he is good, and through endless generations will not die." Again, "God is omnipotent, but we have not believed (obeyed) him. God created man anciently. He has a perfect knowledge of all things to the present time." "The earth is the footstool of God. His seat is in the heavens. He sees all things, and we are not hid from him. He is not far from us. He is in our midst." This shows their belief in the spiritual nature of God.

More direct allusion to the work of creation, which is as explicit and full, so far as the creation of man is concerned, as the record given in the Bible itself, is as follows:—"He created man, and of what did he create him? He created man at first from the earth, and finished the work of creation [as if this was the crowning act]. He took a rib from the man and created the woman." Again: "He created the soul (spirit). How did he create spirit? The Father God said, 'I love these my son and daughter, I will bestow my life upon them.' He took a particle (portion) of his life and breathed into their nostrils, and they came to life and were man (immortal beings). Thus God created man. God made food and drink, rice, fire, and water, cattle, elephants, and birds." (*F. Mason's translations.*)

That we may appreciate a still more striking and remarkable tradition than the above, which refers to the transgression and fall of man, it will be necessary to state the belief of the people in regard to the Evil Being by whom the man and woman were tempted to transgress, and a few of their traditions regarding him.

This Evil Being is variously designated in Karen traditions according to his influence on men, and his relation to the future state of existence. His impersonation is sometimes male and sometimes female, but more generally the latter, as the great majority of the names applied to this being are accompanied with the feminine adjunct. He is called Nau k'plau (Naw k'plaw), in allusion, it is said by native authors, to his having induced men to forsake God, and then abandoned them to their own destruction, as the hen abandons her weaned chickens. This is in ac-

cordance with the meaning of the word by which the name is expressed. This tradition is retained in couplets as follows:—

“ Nau k'plau at the beginning was just,
 But afterwards transgressed the word of God.
 Nau k'plau at the first was divine,
 But afterwards broke the word of God.
 God drove him out and lashed him from his place,
 He tempted the holy daughter of God.
 God lashed him with whips from his presence,
 He deceived God's son and daughter.”

In this tradition the idea is much the same as that contained in the Epistles of Jude and Peter as to the fallen angels.

This being, under a different name, *Mu-kau-lee*, or the tempter, was the destroyer of the human race. We give a literal translation of the tradition, as originally found among the Karens, relating to the fall:—

“ Pa (Father) Y'wah, our Father God, spake and said, ‘ My son and my daughter, will I make for you a garden, and in the garden will be seven different kinds of trees, bearing seven kinds of fruits. There will be one of which it is not good for you to eat. Do not eat of its fruit. If you eat of it, sickness, old age, and death will come upon you. Eat not of it. Consider every thing which I have created. All I give, select to eat and drink whatever you desire. Once in seven days I will come to visit you. Harken to all I command you, take heed to what I say. Do not forget me. Morning and evening worship me.’

“ After this *Mukaulee* the tempter came and asked them, ‘ Why are you here?’ They replied, ‘ Our Father God put us here.’ ‘ What do you find here to eat?’ the devil (tempter) asked? To this they replied, ‘ Our Father God has created for us food and drink, and our food and drink is more abundant than we can eat.’ The tempter said to them, ‘ Permit me to see your food.’ Our husband and wife both conducted him away to show it to him. The tempter followed them to the garden, and they showed him the fruit, and said, ‘ This is sweet, this is sour, this bitter, this astringent, this delicious, this pungent, and this savory. But this tree we do not know—whether it is sour or sweet, we do not know. Our Father commanded us in reference to this tree, “ You shall not eat its fruit. If “ you eat it,” he said to us, “ you shall surely die.” Thus he said to us, and ‘ we have not eaten of it, and whether it is sour or sweet we do not know.’

“ The tempter then said, ‘ Not so, my children. Your Father God has no pity on you. The most delicious of all is this tree. This of all is the sweetest. It is more delicious than any other; and not only is it delicious and sweet, but if you eat of it you will become divine. You can go into heaven, you can go into the depths of the earth, at will; you can fly. Your Father God has no pity or regard for you. That which makes you easy and prosperous he does not give you. Not so I. My heart is not like your Lord God. The heart of your Lord God is not right toward you. It is crooked and envious. As for me, my heart is right. My heart is not crooked nor envious. I love you, and declare all things to you. Your Father Lord God does not love you. He does not declare to you all. If you do not believe me, do not eat. But if you eat of the fruit you will know.’ The man answered and said, ‘ Our Father the Lord God commanded us not to eat of this tree, and we eat it not.’ Having said this he arose and went away. But the woman listened to the words of the tempter, and her mind was by degrees pleased with what he said. The tempter

continued his efforts for a long time, and the woman asked the tempter, 'If we eat can we fly?' The tempter spoke and said, 'It is truly so. I love you greatly, and for this reason I have endeavored to speak to you.' The woman took a fruit and tasted it. The tempter laughed out and said, 'Most nobly has my daughter obeyed me, and now I will say to you, Go and give this fruit to your husband. Tell him thus, The fruit I have already eaten. It is exceedingly delicious. Say thus to him, and if he does not eat it, you must beguile him in order that he may eat it. You have already eaten it; if you die you will die alone: if you become divine you will become divine alone.' The tempter spoke thus to her, and the woman obeyed the words of the tempter; and, as the tempter commanded her, she returned to entice her husband. For a long time she continued, and after repeated efforts she beguiled him, and his heart went with her. He took the fruit from her hand and ate it. When her husband had eaten the fruit the woman went away to tell the tempter, and said, 'My husband has eaten the fruit.' The tempter heard and uttered a loud laugh. The tempter then said, 'Now you have obeyed me, my good daughter and son.'

"This day they ate the fruit, but the day following the Lord God came to visit them. They did not press with sweet peace and their hymns of praise to meet the Lord God, as they had been wont to do before. The Lord God came even to them. The Lord God asked them and said unto them, 'Of the fruit of the tree which I commanded you not to eat why have ye eaten?' They were afraid to answer the Lord God, and the Lord God cursed them and said, 'The commandment which I commanded you you have not obeyed. The fruit which it was not good for you to eat, and I commanded you not to eat, you have eaten, and have not obeyed my words. Now old age, sickness, and death shall come upon you, but it shall be thus: some of you shall sicken and shall recover; some of you shall sicken and die. There shall be those among you who shall die after a life of a single day. There shall be those among you who shall live two days and die, three days and die. There shall be those among you who shall die in their youth. Virgins and young men shall die. Women shall die who have completed but half the time of their birth; women when childbearing has ceased shall die. There shall be some among you who shall die when their locks grow white; and others shall die when old age has destroyed them.'

"Thus the Lord God commanded and cursed them; and the Lord God returned up from them."

The following couplets preserve the same tradition with the additional fact that the tempter was a "serpent" or "dragon." We translate it literally as originally found:—

"Y'wah in the beginning commanded,
 But Nau k'plau came to destroy.
 Y'wah at the first gave command,
 Nau k'plau maliciously deceived unto death.
 The woman E-u and the man Thag-nai,
 The malicious fiend enviously looked upon them,
 Both the woman E-u and the man Thag-nai,
 The serpent regarded with hatred.
 The great serpent deceived the woman E-u,
 And what was it that he said to her?
 The great serpent deceived them unto death,
 And what was it that he did?"

The great serpent¹ took the yellow fruit of the tree,
 And gave to Y'wah's holy daughter ;
 The great serpent took the white fruit of the tree,
 And gave it to Y'wah's son and daughter to eat.
 They kept not every word of Y'wah—
 Nau k'plau deceived them. They died !
 They kept not each one the word of Y'wah,
 And he deceived and beguiled them unto death.
 They transgressed the words of Y'wah,
 Y'wah turned his back and forsook them ;
 After they had broken the command of Y'wah,
 Y'wah turned from them and forsook them."

If these traditions had been found inscribed upon the tablets of Nineveh, or upon the rocks of any part of Palestine, nothing could be more important or valuable. The discovery of the record of the Flood, now supposed to have been made by Mr. Smith, would be of little importance compared with such a record as this. It must be confessed that there is a difference in credibility between a written record and an oral tradition. And this difference it is which cools the excitement and diminishes the interest felt on the discovery of such a tradition, compared with what would be felt if the same tradition, instead of being oral, had been found, in the oldest manner of inscription, fixed upon the rocks of Mesopotamia or Palestine.

This difference between an inscription and an oral tradition must be admitted; yet in the present case the collateral proofs of the genuineness of its primoval origin are such as to make the tradition well-nigh as valuable as if it had been found inscribed upon the rocks. One of the best proofs of this, and the only one which we shall add to what we have already said in regard to the origin of the Karens and the wonderful preservation of their language as an original type, is the remarkable fact that these traditions, which retain so explicitly the first events of human history, at the same time end all intelligent connection of the Karens with Old Testament history. If the Karens had any original connection with the Jews, so as to retain such traditions as these, it is incredible that they should not also retain allusions to Jewish history, Jewish laws, rites and ceremonies, and especially the rite of circumcision. Or if the Karens had been connected with any people whose history is referred to in the Scriptures, as far down as the Flood; since they retain with such distinctness what was before the Flood, it is incredible that they should not retain with equal distinctness allusions to the Flood, the dispersion of the human race, and other remarkable events recorded in the Scriptures as having taken place after the Flood. But there are no

¹ The word translated *serpent* or *dragon* is very frequently used in Karen tradition. It is used in this instance in an unwonted connection, as the act ascribed to him was out of place in his character. The *P'yah* is a serpent sometimes as belonging to the sea, and sometimes to the mountains.

allusions to circumcision, to the calling and separation of the Jews from other nations, nor has any thing whatever which is necessarily Jewish or of Jewish record and not at the same time antediluvian ever been found in Karen traditions. And the great events of the Deluge and the dispersion of the human race, which are found alluded to in the traditions among so many other barbarous people and with so much distinctness, are but faintly, if at all, alluded to in any known Karen tradition.

In regard to the Deluge, Dr. F. Mason adduced the following, which we think is the most, or nearly the only thing, which has been found :—“ Anciently when the earth was deluged with water, two brothers, finding themselves in difficulty, got on a raft. The water rose and rose until they reached heaven, when seeing a mango tree *hanging* down, the younger brother climbed upon it and ate ; but the water suddenly falling left him in the tree.”

In reference to the dispersion of the human race Dr. Mason has the following tradition :—“ Men had at first one father and one mother, but because they did not love each other they separated. After they separated they did not know each other ; and their language became different, and they became enemies of each other and fought.”

The following couplets are also found in connection with a singularly confused tradition, which might refer to both the Flood and dispersion of the races :—

“ The Karens were the elder brother,
They obtained all the words of God,
And became enemies to each other.
Because they believed not God,
Their language was divided.
God gave them commands,
But they did not obey him,
And divisions ensued.”

Another tradition concerning the Lord God is that—

“ The Great Lord was still with men, and they said to him, ‘Thou art exceedingly aged.’ The Great Lord said to them (as a trial as to what they would do), ‘I will plunge into the sea and die.’ He then gave his parting commands to men and to all creatures, and plunged into the sea. A stench arose from the sea, and all men fled from the place. But the *Kaula-wahs* (white race) could run no further, and said to the elder (the Karens), ‘As our Father commanded, we will return.’ They returned to the sea where they left God, who now told them that he did not die, but tried his children.* * * ‘Follow me.’”

This represents a separation, as they think, between the white race and the Karens, as the followers of Y’wah and the rejecters and forgetters of Y’wah. There may be dimly shadowed in it an allusion to the Flood and the decay of all animal matter upon the waters at that catastrophe, and a dispersion of the human race which took place afterwards. But it is evident from the allusion to the *Kaula-wahs*, that the tradition is not of great

antiquity as a whole, although its allusion to Y'wah seems to give it a plea, so far, to greater antiquity; and it may have been modified. Nothing more definite than this has been found to show any connection of Karen traditions with postdiluvian events recorded in the Bible. This seems to give the more weight as genuine traditions to their accounts of the creation and fall of man, and may give it something of the value of an inscription.

One tradition represents the great tempter as making repeated efforts, and at length as succeeding in drawing away all men to follow him and to worship him instead of Y'wah. This seems to have been done a few generations after the fall. The final consummation of this is effected through the medium of women and others who have been engaged in the rites prepared by *Mukaulee* the tempter, the fine garments and the indulgences at the feasts. In this way the children of the worshippers of Y'wah are all led to forsake their parents and God, and to accept the worship and the ceremonies of *Mukaulee*. This all seems to have had its counterpart in the record of the Bible in regard to the "sons of God and the daughters of men," when the whole generation of the young forsook God, and Noah and his house only were found righteous.

II.—*The Religion of the Karens.*

In regard to what we may call the religion of the Karens as a people, the material collected in the work before us would not be exhausted short of an extended article, and we can only generalize the subject.

When the Karens were first discovered by the missionaries, no distinct traces of the worship of Y'wah were found. Their traditions held him to be their Creator, their Father, Lord God. But they felt themselves fallen and without any connection with Y'wah. And, as their own traditions pointed out, all worship was paid to demons and fiends, and a world full of other inferior spiritual beings, not as feeling any obligation to them, but as appeasing their wrath and propitiating their favor. A long and distinct tradition, to which we have already referred, is found in which men after the fall are represented as led step by step by the tempter into the practice of charms and necromancies, which are adroitly and stealthily made known to them, and palmed upon them by the tempter. The last and full success, as we have seen, consisted in drawing away the children of the worshippers of Y'wah into the practice of *devil-worship*. The Karens make no images of Y'wah, or of any of the demons or fairies which they worship, or to which they make offerings. They people the air, the heavens and the earth, by their faith or fancy, with all manner of invisible and spiritual beings; and to these they

make offerings, and entertain toward them superstitious fears, or hope from them some sort of favors. There seems to be no limit to their credulity in this respect, and no power of reason to distinguish between what is possible and what is impossible. Nothing seems impossible as an easy occurrence, and as a matter of fact in connection with their superstitious wonders and prodigies. There is a general belief in the immortality of the soul, yet this belief is not universal. Traces are supposed to be found of a real belief in the resurrection of the dead; but there is, we think, no other conception of it than is common to most barbarous races of people, who believe in the existence and continued life and activity of spirits after they have left the body at death. The stories and myths of the Karens would rank amongst those of the ancient Greeks, or any other historic people, in regard to the resuscitation of the dead by some magic powers, by which individuals or multitudes are brought to life, but they all seem to us equally removed from any true idea of the resurrection. Their ancient traditions, so far as we have discovered, have no conception of a true resurrection of the dead, or of a *collective* judgment of men after death. Each individual at death meets his fate, and enters into the place to which he belongs; and into the dominion of the kind of beings who by right should have the disposal of him, in accordance with his conduct while in the body. The doctrine of transmigration of souls, or metempsychosis, has no authority with them. There are many who reject the common belief in the immortality of the soul and of a future state. They suppose the soul to be the mere life of the body, and when the life of the body is extinguished it is the end of existence. This belief is not common, and there is a strong religious feeling with the people as such. This shows itself in the readiness with which they reject the *visible* as objects of worship, and seize upon the *invisible* instead—as if their religious conceptions were more powerfully awakened by their faith than by their senses. Their minds are too strongly excited by what they believe, to need any external representations of the invisible, to make them realities. Hence they invent no images. This seems to be a strong peculiarity of the race, and to constitute a difference between them and the idolaters around them. It seems to constitute the reason of the readiness with which they have received a spiritual religion. The Burmans, when pressed to believe in God, demand to “see him;” but such a demand is rarely made by a Karen, whose mind has not been sophisticated by exotic instructions.

III.—*Karen Prophets.*

The Karens recognize two kinds of prophets, *Wees* and *Bookhas*. “The one obtained their visions from beneath, and the other from above.” So they say.

Individuals have arisen among the Karens from time immemorial, who are styled *Wees*,¹ or prophets, of a peculiar kind. They exercise great influence over the minds of the people in their religious as well as in their temporal affairs. They are supposed to be capable of revealing secrets, and of foretelling future events. Many of their predictions have been strikingly fulfilled, so far as the coincidence of the events are concerned. These *wees* are supposed capable of working themselves into a "superior state," in which they see things which are invisible to other men. They can see the souls of men, or "spirits," after death, without "materializing them." They also have the power of recalling these spirits and causing them to re-enter the body.

When a prophet is applied to by an inquirer, his first object is to throw himself into the "superior state," or clairvoyance. He writhes his body and limbs, rolls himself on the ground, and often foams at the mouth in the violence of his paroxysm. When he is satisfied with his condition, he becomes calm and makes his prophetic announcements. We have never personally witnessed any of these feats.

Many of the prophecies preserved by the people are those which refer to their deliverance from their hard bondage to the Burmans and other races by whom they had been oppressed and cruelly treated. This deliverance was generally to be effected by the coming of Y'wah, and the return of his word to the Karens. This was to be effected by the *kaula-wahs*, or "white foretellers." One of these prophecies says of the expected deliverance, "If it comes by water rejoice, for you will have rest; but if by land you will not find a spot for a habitation." Again, "When the Karens have cleared the 'Hornbill-city' (an ancient city near Tavoy which the Burmans compelled the Karens to clear at different intervals) three times, happiness will 'arrive;' and in explaining this they say, "So when the Burman rulers made them clear it for the last time, they said among themselves, Now we suppose happiness is coming, for this is the third time of clearing the Hornbill-city. And, true enough, before we had finished, we heard that the white foreigner had arrived in Rangoon." (*Dr. F. Mason.*) Again: "When the Karens and white foreigners shall fight, then happiness shall arrive." This was explained by the fact, they say, that the Karens were forced by the Burmans to fight the English when they came, and that great happiness and prosperity for them have followed upon that event. The prophets taught the people that the white foreigners were in possession of all the word of Y'wah, and that they would one day come and restore to the Karens the

¹ The word *wee* has been chosen to represent *prophet* in translating the Scriptures into Karen.

knowledge and the word of God, both of which they professed themselves to have lost.

The antiquity of these prophecies cannot be determined. One of the *wees* at Tavoy brought in a book to the Rev. Mr. Boardman, the first missionary to the Karens. The book was wrapped up carefully in various substances, and was regarded by the *wee* and all the people as sacred. It proved to be a Common Prayer Book. It is evident from the myths and stories of the people that they had long had some knowledge of the "white men," *kaula-wahs*, and the fact that they came to this country in ships. In one of the traditions a great deliverance of the Karens from utter destruction is ascribed to the *kaula-wahs*, who caught a number of the enemies of the Karens, and held them as hostages, and thus compelled the enemies of the Karens to desist from destroying them. This tradition is very likely true, yet the story is so ancient that the "destroyer" referred to was represented as *K'tsa Boo*, a name which Dr. Wade thought was one of the names of Y'wah or God. The *wees* unquestionably have some facts or premises on which to found their predictions in this case.

One of their prophecies seems to be still unfulfilled, and we give a literal translation of it, on account of its agreement with some more modern views of the second coming of Christ:—"Before the Lord comes, the great tempter, Nau k'plau, will come in advance. And when the unjust, the licentious, the adulterers, the liars and robbers, the envious and evil-minded, the litigious and the fluent speakers (slanderers and accusers) follow the tempter (*lit. chase him away*), then shall happiness come; then shall the Lord appear."

The *wees* are held in great dread by the people, on account of their supposed power over the spirits or *lives* of men. A myth represents a cruel mother who by the ill treatment of her daughters had caused their death. But she repents of her cruelty and calls for a *wee* to aid her in her trouble. The *wee* finds the spirit or *kalah* of the younger daughter, and asks her to find her sister and intercede with her to return to their mother, who was in great sorrow on account of their death. The elder sister remembers the cruelty by which they have been driven to death, but reluctantly yields to the entreaties of the younger. They both return to their bodies and to life, and come back to their mother. The mother, although full of joy at their return, nevertheless does not lose the harshness and cruelty of her nature, and by her ill treatment of her daughters soon sends them back to the region of the shades. The miserable mother repeats her repentance, and again calls the *wee* to her aid. He finds again the *kalah* of the younger daughter, but her entreaties of her elder sister to return to their mother are unavailing, and she goes back alone to the mother, while the shade or *kalah* of the

elder winds herself deeper into the nether world. The younger soon finds her lot intolerable with her cruel mother, and escapes again to the region of the dead, whereupon the mother is again filled with sorrow; she again calls for the *wee*, but he refuses to come, and her daughters are no more called back by him to the light.

This is one of the many myths which illustrate at the same time the supposed power of the *wees*, and the truly classical ideas of the dead in their departed state, or "the shades of the departed." It shows also the credulous ideas of the people in regard to the resurrection, or returning to life, of the dead. Scores of their recorded myths deal with such facile resurrections of the dead under the power of the *wees* and magicians.

When a *wee* is employed to call back a departed *kalah*, or shade, his pursuit in the regions of the dead is sometimes unsuccessful. But, bent upon fulfilling the wishes of his employer, he finds and lays hold upon the shade of some other person whose body is still alive but whose *kalah* has gone from him in sleep or dreams. This *kalah* is conducted by the *wee* to the body which was to be restored to life; but the unfortunate person whose *kalah* has been caught in its wanderings sickens and dies. The game of the *wee*, however, does not stop here. If the last dead person has friends to invite and reward the services of the *wee*, he, well knowing the direction the *kalah* of the unfortunate dead has taken to resuscitate the body of another, looks round again for this truant shade on another night ramble. He seizes it and conducts it back to its former body. Thus the *wee* becomes the cause of intense fear and dread, and at the same time the hope of the people for the restoration of their sick and their dead; hence his popularity and the rewards which are bestowed upon him from every quarter.

The *wees* and *bookhas* are the authors of most of the poetry, or the didactic couplets and ballads of the people. The *wees* are for the most part feeble, nervous, and excitable men, such as would be likely to become "mediums" or subjects of clairvoyance.

The other class of prophets which we have mentioned are called *bookhas*; their object is of a different character from that of the *wees*, although they frequently embrace the same object in addition to their own distinctive office. The meaning of the word *bookha* is "head or master of the offerings," so that they are rather *priests* than prophets. The natives' explanation of the difference is "that the *wees* obtain their power from the infernal powers, but the *bookhas* from the Lord or from the powers "above." The *bookhas* are generally at the head of some sect which they originate by their own pretensions and efforts. They profess to be divinely sent, and generally pretend to

be the forerunners of the coming Lord, and never that they are the Lord himself, although they claim worship on account of their position. They fix times when the Lord is to make his appearance, and on this account generally lose their followers, because their appointments fail, and the expectations which they have excited being disappointed are turned to their prejudice on the part of the people; for this reason the *bookhas* almost never have a successor as the head of the sect which they have originated. Their sect or congregation dies with the failure of their predictions, or with themselves, so that they are either forsaken while still living, or their followers scattered at their death. This remark does not refer to all the *bookhas*, for in some of the Karen tribes a sort of established religion, with its sacrifices and hereditary priesthood, exists. These have their rites and annual feasts. The irregular *bookhas* establish their own ceremonies. They generally meet at the changes of the moon. One manner of imposture, aside from fixing a time for the coming of the Lord, was to get up some sort of *writing*, with the pretence that they had received revelations, and had become able to write the language of the people. This pretension of the *bookhas* throws suspicion on the reality of the writings or inscriptions which have been found, especially among the Red Karens. This would seem a favorable place to remark upon the office of the *bookhas*, and the rites and offerings which they, as the heads and chiefs of the people, preside over. To do so, however, would open a field too wide for our present purpose. The officers of the *bookhas*, especially those who are hereditary and are the religious patriarchs of the people, would afford an interesting feature of Karen history, and deserve a fuller account than we can give.

IV.—*Karen Mythology.*

Karen mythology, like that of all other people, has two phases—the one looking toward their religion and their superstition, and having reference to the spiritual beings which they believe to exist; and the other looking toward what is human, and consisting in exaggerated stories in regard to the acts of men as such. The latter sort of myths are exceedingly numerous. Many of them would compare well as to matter with the beautifully told myths which have become classical with us in the remains of ancient literature; of these we cannot attempt to give more than mere examples. But we propose to give a more full account of religious mythology, or belief in supernatural or invisible spiritual beings which affect the welfare of men.

We cannot do full justice to this religious or superstitious mythology of the Karens, yet a few particulars may be stated. Aside from the two great principles of good and evil, which seem to have been more and more lost sight of by the Karens in their

downward progress from a more primeval and better intelligence, they recognize hosts of inferior beings, which it would be difficult to classify with any degree of accuracy. The difficulty arises in part from the confusion of the popular ideas, and hence the confused and mixed meaning of the words used to designate the different races or classes of these beings. Many classes of these superhuman beings are readily reduced to the elements and phenomena of material nature, and are the subjects of science in civilized society. Other classes would, with equal readiness but with more obscurity, be reduced to the elements of disease. Supernatural beings are conjured up for the seasons, the winds, the lightnings and thunders, eclipses and tides, and in a word the whole circle of visible acts which men do not perform. So in the realm of disease and health, calamity and prosperity, the minds of the Karens have worked out explanations, and, like all people without a divine revelation, chosen the method of petty personalities, whose powers are adapted to the single work which they are supposed to accomplish.¹

1. *Kalahs*.—A large class of spiritual beings, capable of many subdivisions, are included under the general name *kalah*. The primary meaning of the word *kalah* is *pure*, transparent, clear as pure water, and this meaning may have been the origin of the word as a mythological term. Every object is supposed to have its *kalah*. Trees, plants, and even axes and knives, have their *kalah*, though it is difficult to tell what idea the native has of these *kalahs*. It would seem to be simple *self* or individuality, or the general idea of the object, and would be its capability or *utility*. In regard to trees and plants, and especially those on whose utility or fruitfulness and reproduction the life and happiness of men depends, the *kalah* assumes a more active nature, and approaches the addition of intelligence and design to that of mere utility and individuality. To illustrate this we refer to the *rice kalah*. When the rice *kalah* is present, the crop is abundant and perfect. When the rice *kalah* fails to come and to do its proper work, the crop is a failure. Hence offerings and ceremonies to procure the presence of the *kalah* when it is supposed to be absent. It is thought that the rice *kalah* may be caught on its way to the field by some animal or bird, and devoured; or that it may be detained in some other place, and may need to be called or entreated to come. Many offerings and formulas of prayer are used to induce the rice *kalah* to come. There is one form which we translate nearly in full:—"Oh come, rice *kalah*! Come to the field, come to the "rice. Come with fructifying power of both genders. Come

¹ The Karens do not regard these numerous beings as gods, as they have not forgotten that there is but one God.

“ from the river Kho. Come from the river Kaw. Come from
 “ the place where they meet. Come from the West. Come from
 “ the East. Come from the throat of the bird, and from the maw
 “ of the ape. Come from the throat of the bear and the swine.
 “ Escape from the *rat*, the elephant, the horse. Come from the
 “ sources of the rivers, and their mouths. Come from the country
 “ of the Shan and the Burman. Come from the distant kingdoms.
 “ Come from all granaries. Oh rice *kalah* ! come to the rice.”

This shows the notion that the *kalah* is essential to the fruiting of the grain. But the whole seems to be a superstitious method of accounting for the success or failure of the crops, as if this depended upon invisible beings as an office or specific work.

All inferior animals are supposed to have their *kalah*. In this instance the *kalah* seems to be of a still higher order, and approaches still nearer the human *kalah*, but, as in the case of the plant, the animal *kalah* may be truant and detained in some way from occupying his place ; in this case the animal soon dies. This is an ingenious way of accounting for the life and death of animals, but it seems also to be more—at least it shows a power of reflection on the nature of animal life worthy of notice.

The human *kalah*, like the others, is capable of leaving the body and wandering off. This usually takes place in sleep, and especially in the case of dreams. If the *kalah* is detained in these wanderings, the person soon dies. When the person sickens in a way as to indicate to the doctor or the *wee* that the *kalah* is absent from the body and the person liable soon to die, offerings are made to induce it to return. Rice and various dainties are placed by the wayside, or in the forest, or in any place where it is supposed the *kalah* may be reached. Different formulas are used in connection with the offering. Some of these are expressed in poetic couplets, and are forms of entreaty for the return of the *kalah*. It is hoped that the entreaties, with the aid of the dainties, will induce the *kalah* to return, and the sick person will be restored to health, or the dead to life. The formulas of prayer are much the same as in the case of the rice *kalah*, and we omit any example.

The *kalah* seems to cause evil from neglect or powerlessness, and is not regarded as the responsible agent of human actions. An extract from a native's explanation will throw light on this point, and show the difference between the *kalah* and the *thah* :—
 “ When we commit sin,” is his language, “ it is the *thah* or soul
 “ which sins. Again, when we perform any good action, it is the
 “ *thah*. Praiseworthiness or blameworthiness is alone attributed
 “ to the *thah*.¹ When the eyes are closed in sleep, the reflective

¹ The word *thah* is equivalent to ‘ heart’ ; but in a figurative sense it is the soul. The native says *Thah K'tsa* is *Y'wah*, i.e. God the Spirit.

“organs may be awake and active. This is sometimes attributed to “the *kalah* ; hence the *kalah* may be the cause of dreams.” The *kalah* is not the soul, and hence has no moral responsibility ; yet, as we shall see, as much depends upon it in the moral economy of the life as is supposed by us to depend upon “the flesh” with its appetites and passions.

One method of ascertaining whether the *kalah* has actually been destroyed or not may illustrate a fact of electric or animal magnetism, and may be worth recording. The rude coffin containing the corpse is placed in the middle of the floor. A slender rod of a peculiar kind of bamboo is thrust through a hole in the lid, so as to be in contact with the body. An attenuated thread is tied to the upper end of this rod, and small tufts of raw cotton, alternating with lumps of charcoal, are tied along the thread, till they nearly reach the lower end, on which is fastened a silver or copper ring. Under the ring is placed a cup with a hard-boiled egg in it, which nearly comes in contact with the ring which hangs over it. The ring soon begins to draw down toward the egg, it is said, and to sway back and forth. The force is sometimes so great that the thread is broken. This is the best consummation of the omen. If the thread breaks, the ring is picked up and put within the coffin ; for it is inferred that the *kalah*, though not permitted to restore life, is nevertheless present, and is not divorced or irrecoverably lost. The experiment sometimes fails, there is no acting of the ring. In this case the omen is bad. The *kalah* is destroyed, and there is no hope for the happiness of the departed.

The idea in all this is that the *kalah* is not the soul, and yet that it is distinct from the body, and its absence from the body causes death. The *kalahs* of children and feeble persons are more apt to wander from the body. Hence children are never allowed to be in a position in the house so that the corpse of a dead person carried forth to be buried will pass near the child. It is feared that the *kalah* of the child will be drawn to that of the dead, or rather to the corpse as it passes. Children are kept tied, or confined in secret, till the body of the dead has passed quite out of sight. The house where a person has died is abandoned, because it is believed that the *kalah* of the dead, which returns to its wonted place of abode, will call away some member of the family to accompany it, and hence cause his death.

2. *Tso*.—Another class of spiritual beings, of which every person has one to attend and govern him, are called *Tso* ; and in speaking of their peculiarities another feature of the *kalah* will be developed. The primary meaning of the word *tso* is power, authority, control, influence. When used with its couplet to express this meaning it is “*ta Tso, ta K'mau*.” It is the power or virtue of any thing, as of medicine. When ap-

plied to man it never means his physical power or strength, but his authority, mental or "soul power." It is the power in regard to himself, which governs the man. Thus far we have regarded the *kalah* only as the spirit or the life, or, as expressed by Dr. Wade in regard to Acts xii. 15, "it is his angel" or spirit wandered forth. But in the fancy of the Karens the *kalah* is a personification of the varied phenomena of life and passion; and a wonderful idea which they have is that the whole object of the *kalah* is to destroy the life of the body, or produce self-destruction. They distinguish seven *kalahs* for every person, while the *tso* is but one; yet the *seven* of the *kalah* is only a seven in one, for all have a fundamental unity, as if we should think of an animal with seven heads, each acting in a sense independently and yet with no real separation. The first seeks to produce madness or insanity; the second to produce recklessness and folly; the third to produce shamelessness, and seems to be the origin of the libidinous passions; the fourth strives to produce anger, wrath, malice, hatred, from which result violent crimes, and the destruction of the person as a consequence; the fifth exposes the person to be devoured by *nats* and other invisible beings which destroy human life; the sixth leads the person into exposure to savage beasts—tigers, etc.; the seventh to be killed by the sword, murdered by other men. But it is the object of the *tso* to counteract all these tendencies. This being is supposed to have his seat upon the crown of the head; and while he holds his seat and his power the person is safe from all the effects of the *kalah*. If, however, the *tso* is heedless or weak, or in any way loses his control, the *kalah* power gains an advantage, and the person is led into some of the evils enumerated above. He commits crime, becomes reckless, beastly, or in some way reaches his destruction.

It is not unlikely that we have in this dramatic array of personalities the real elements of metaphysics. The passions or propensities of men are personified, not because they were previously known as distinguished by metaphysicians, but because a class of mental phenomena were observed to exist in continual operation, and these phenomena were not only classified, but personified; and hence an unconscious system which has passions for its misleading and destructive power, and reason to control them, grew up not as a science, but as a mythology. When reason is in its place, and is not divested or feeble, the passions labor in vain to lead the man to destruction. But this system, not knowing or recognizing any higher power than the *tso* or reason, always sees an utter failure of the man. The *tso* sooner or later fails. The failure is seen to be universal in all individuals. But the weakness of the *tso* is recognized to be inevitable in the case of children and aged people. This shows also that at some time in their history the Karens have had amongst them men whose

sober observations, unclouded or bewildered by too great imagination, enabled them to establish a system of personifications—not far-reaching, and not beyond the common depth of men, as are the systems or speculations of the Hindu and Greek philosophers, but a system of practical utility in common life. Yet so far as the system affecting the common people is concerned, it simply increased their superstitious dread, and tormented them with ten thousand fears from which a deeper ignorance or a greater knowledge would have freed them. Necessities for caution, and practices of charms and ceremonies which had no tendency to strengthen their moral nature, were also imposed upon them. Many of the ceremonies and observances connected with the preservation of the *tso* are interesting in this respect, but must be passed over.

3. *Therets*, or *Theret-Thekalis*, are another class of spiritual beings, which embraces our idea of vampires and hobgoblins. A peculiarly vicious class must be added to this *genus*, which is called *Kaphoo*. According to the native author, the *therets* are the spirits or shades of men of great violence and wildness, and those who on account of their crimes have died by violence, by wild beasts, by the sword, or by starvation. These neither go into *Plu-pho* or the land of the common dead, nor to the country of the happy, nor even to hell, but remain upon the earth, and are constantly doing evil. They are invisible, but they feed upon the *kalahs* and the lives of men. They cause sickness and death by seizing upon the spirits of the living, and are thus unceasingly the tormenters of the human race. The *kaphoos* are the stomachs of wizards and witches metamorphosed into horrid shapes, and go about in the night in the form of a head with a horrible mouth, the head like a comet with its long and tangled hair. Their object in these nocturnal journeys is to find, like hunting dogs, the *kalahs* or spirits of men which have wandered from the body in sleep or in dreams, that they may feed upon them.

4. *Ta-sa-khahs* are real ghosts. They are the shades of people who have for some reason failed to obtain burial and funeral rites. They are also believed to be extremely vicious, belong to the vampire *genus*, and are similar to the *therets*. Another of the vampire race are *kalots*. These, however, like men, have visible habitations, and their property of various kinds. They, according to Dr. Wade, “are supposed to subsist on the *kalahs* of “men.” But some of the Karen stories concerning them represent them as feeding on the *bodies* of men. There is one other class of this kind, which would seem to refer to a sort of cannibalism. Yet it does not appear that the Karens themselves were ever cannibals. Still they doubtless heard of cannibalism on the islands near the coast, centuries ago, and most likely drew their stories from these sources.

5. *Dotakahs*.—Another genus of these beings are called *Dotakahs*. They are greatly feared. They are represented to be giants of immense stature. These are undoubted cannibals. “They seize upon men and devour them alive.” The fables of antiquity refer often to these beings. Their habitations, like the *kalots*’, are visible, and may be avoided. One great obstacle to the conversion of the Karens is the use made of their fear of the *dotakahs*. The wily Burmese priests and head men, who see the power which these fears have over the more credulous Karens, and wish to keep the Karens from becoming Christians to serve their own interests with them, readily succeed by the use of this immense bugaboo. The *dotakahs* are not human beings, nor the races of departed spirits. They seem to be a race of satyrs, except that they always appear in human form, and their riotous acts are always of the gloomy and gluttonous rather than of the libidinous character.

6. Another class of these beings are called *Ya-Moos*. They are the disembodied spirits of tyrants, oppressors, adulterers, and of all who have been guilty of great crimes. The Burmese dead are reckoned as belonging to this class, because they were the cruel oppressors of the Karens. “The *ya-moos* have the power of “reappearing in the form of horses, dogs, elephants, crocodiles, “serpents, vultures, and *ducks*”—not by metempsychosis, but in accordance with their own choice. They sometimes appear as colossal men, tall as trees, and are seen in the deep solitudes of the jungles.

7. *Pluphos* are spirits of men who die in the ordinary way, and do not become any of the foregoing evil beings. They have their country, like men, upon the earth. Their implements are the same. They have their houses, with their wives and families. The idea seems much the same as the idea held by the aborigines of the American continent in regard to the departed spirit. Some Karens suppose the country *Plu* (plew) is beneath the earth; others that it is above. One supposition is that it is separated from us only by a thin film or curtain, as of fine linen, or the horizon. Those who suppose the country of the dead is on the earth show that they believed the sun to enlighten the opposite side of the world; as when it is evening with us it is morning in the *Plu* country, when it is morning with us it is evening there. This is an interesting fact as the idea of a mere barbarous people.

The king of the country of *Plu* is called *Cootay* or *Theedo* (king of death). This being has the dominion of all classes of the dead, both those which are allowed to leave the earth and those which are not. It is a peculiarity worthy of notice that the *Theedo* is not the king of hell, or the place where the wicked are punished, but simply king of the dead, both in their legitimate country *Plu*, and upon earth, or wherever, in fact, the dead are found, except

in hell or in heaven (or *Larah* and *Mookho*). A literal translation of the native's description of the office of *Theedo* will be worth while:—" *Cootay* or *Theedo* holds dominion in *Plu*. When he calls "our *kalah* our body dies, and we become the inhabitants of *Plu* "and are under the dominion of *Cootay*. When men are thus "called and are under his dominion, if by their good endeavors "they please him and become good, they are in due time elevated "to the region of heaven (*Mookho*). But if on the contrary they "are wicked, strike their parents, they are delivered over to the "king of hell to be punished."

8. *Larah-pho*, the people of hell. Hell is believed to be a place of punishment for those who in this life are guilty of the greatest crimes, as well as for those who in *Plu* fail to improve upon their second probation. It is worthy of notice that in both cases the crime which consigns the soul to hell is the same, and is "the abuse or dishonor of father and mother," as if in the estimation of the people that was the most heinous of all crimes. The crimes enumerated for which the soul goes immediately to hell are "striking father and mother, despising, beating, or "otherwise ill-treating them." An example is given in an extended story:—"The son of a king usurps his father's throne, "and casts his father into prison. He forbids his subjects to "give the father any food for eight days, that he may starve to "death. The mother manages in the meantime to gain access to "the prison and convey food to her husband. The servants of "the young usurper inform him of what the mother has done. He "calls and threatens her, and forbids her to convey any nourish- "ment to the father. The affectionate wife besmears her face "and hands with some sort of liquid food, and in this way is per- "mitted to enter the prison; and again the life of the father is "prolonged. The servants again inform their master of what has "been done. The unnatural son calls his mother and mutilates her "feet, so that she is no longer able to get to the prison. On the "eighth day the usurper has a son born, and is full of joy and love "for his son. He asks his mutilated mother if when he was born "his father loved him. His mother tells him how much and "how tenderly his father had loved him, what care he had "taken of him. The heart of the son relents towards his father "in prison, and he sends to release him, but it is too late,—the "father is dead. The son soon dies of his *curse*, and goes to hell "and is tormented in 'flames of fire' 'a thousand years.'" There is significance in the 'flames of fire,' and there may be in the 'thousand years.' The idea is that hell is not eternal punishment. This idea is human or in accordance with human judgment, and perhaps is as correct as would ever be reached by human reason. Its universality may be remarkable, but it is an outgrowth of human fancy among the savage as well as civilized men.

9. *Ta-Nahs* are a class of original evil spirits or demons and fiends. The ideas of the Karens in regard to this class of beings is much the same as that of the Burmans and other races of this coast. The word in the Burmese is *nat*, and *nat* or *nah* worship seems to be the most ancient form or kind of worship which existed on this coast. It is difficult to tell the origin of the word in Burman and Karen, as it may have been original in one language as well as in the other. We cannot undertake to give any account of this worship or its ceremonies. It evidently preceded Buddhism in this peninsula, and is still the religion into which Buddhists are apt to *relapse*, and in fact the religion to which in all their calamities they resort, instead of to their Buddhism, which seems to be their mere holiday religion, while *nat*-worship takes possession of their minds and their religious nature. We speak only of the *nats* or *ta-nahs* as a class of spirits, and not of the worship. The *ta-nahs* prey upon the lives of men, even worse than the *therets* and other vampire races. All other fiends are comparatively weak and harmless, notwithstanding all their vicious and evil intuitions. *Ta-nahs* are possessed of much greater power and of much worse dispositions. They are the principal cause of all the evils which afflict men in this world. They are also believed to enter into men or 'possess' them. In this case the men become *pga-nahs* or *nat*-men, wizards and witches. This sort of people are supposed to be numerous; sometimes whole villages and clans were accused^d of this, and were feared and shunned by others accordingly. These people are capable of destroying the lives of men by witchcraft. They can send to any distance scraps of leather or bone, in the shape of beetles and other insects, to enter the flesh or vitals of men. The person so visited soon dies; and often, it is said, the piece of leather or bone which has done the mischief is found in the body of the dead person. This superstition is one of the most mischievous, as well as the most difficult to cure, which is found among the Karens and other inhabitants of this coast.

10. *Ta-Mookhas*.—The *Mookhas* are alone of all spiritual beings regarded with favor, and are the freest of all of vampirism. They are the ancestors of the Karens who died and ascended up to heaven or *Mookho*, the country of life. They have there a king and country. They are divine, and are the creators of men. If persons are made by the king of the *Mookhas*, it is said they are made in haste and in an irregular manner; hence all malformations are accounted for. It is said the king has so much on his hands that he has no time to make men well; but when the *Mookha-phos* make men they do it at their leisure and do it well. These beings preside over all marriages and births. It is believed that they mingle the blood of the pair beforehand. If this mingling the blood has not been made by the *Mookhas*

no proper marriage can take place. In this way unhappy matches are accounted for, yet it is not often the cause of divorce or separation, a thing very uncommon among the Karens. The law is, "Married is married for life."

The *Moockhas* are objects of worship—that is to say, offerings are made to them—but rather to secure their favor than to discharge any obligation; for though these beings are in the main good, they are not wholly free from the vampire propensities of their kindred the *nats* and *therets*. It is remarkable that this vampire nature appears in every class of spiritual beings included in the whole circle of Karen mythology. The reason of this doubtless is that, deprived of revelation and of original uprightness, it was impossible for them, as it is for any other fallen race, to conceive of a perfectly good being, wholly free from a mixture of evil. They could not account for the amount of evil with which the world is filled, and the nearly unmixed misery of their own existence, unless they attached evil to every class of beings who were concerned in their condition on earth, or even after death.

If the Karens could be said to have had a common religion, it consisted in what is called *An-bghah* or *cat-bghah*. This custom seems to be nearly universal through all their tribes and clans. It is impossible, however, to tell satisfactorily what particular beings are the objects of worship. Some insist that *Bghahs* are a class of spirits by themselves; others that the word refers to the *act* of worship, and not to the spirits worshipped. This seems to be the better sustained view, so that "the *nahs* " and evil spirits when they cause sickness or death are propitiated " by some sects with offerings of bullocks, by others with offerings " of pigs, by others with offerings of fowls. This is *An-bghah*." This kind of worship, according to Karen tradition, was introduced by Mukaulee, the great tempter, in the earliest ages of the world. We have already alluded to the tradition.

11. As we turn our view from the beings which are supposed to come in direct contact with the spirits of men, and may be regarded as personifications of all the causes of bodily and mental evils among men, we come upon another genus of demons or spiritual beings, by which all external appearances, or the phenomena of nature, are accounted for.

(1.) The rainbow is *Ter-quay*. This was originally a husband and wife who determined to devour their son-in-law. They metamorphosed themselves into a creeper (vine) and stretched themselves over the path with the expectation that their son-in-law would pass under the creeper and they would be able to devour him. Instead of passing under the creeper, the son-in-law slashed it asunder with his cleaver. The creeper in its double form sprung up to heaven and became the rainbow, which only appears, however, when the creeper comes down to drink water in the rain.

(2.) The *Ka-leephos* are the children of the wind, or rather the brewers of the wind. They have their cave as well as *Æolus* of old classical records. They open their sacks and let forth the stored wind, or create it "afresh by the motion of their fans."

(3.) Two sets of beings preside over the monsoons, or wet and dry seasons. The first of these are the *Lan-pho*, or children of lightning and thunder. These usher in the rainy season. They are the means of fructifying all the fruit and grain-bearing plants of that season. The other class are called the *Cootays*, and they produce and govern the dry season. They are supposed to have the same relation to the dry season which the *Lan-phos* have to the wet. But these two contending powers do not give up their dominion in any case peaceably. Terrible battles are fought in the heavens at every change of the monsoons. One party or the other, fresh from its six months of rest in retirement, comes upon its antagonist weary with the labor of six months. Fiery spears are hurled from side to side, blazing chariots rush through the sky and dash upon the ranks of the foe. But victory invariably crowns the new comers. The victorious party is soon settled down calmly to its work, and the season goes on with but few attempts of the foe to regain his power. The vanquished host, as such, remain in the deep recesses of the jungles until invigorated and sure of victory, to which they return when the season is fulfilled, and bring on a change of dynasty.

(4.) One of the sprites of nature, and one most of all held in favor and esteem, is *Phee-bee-yanu*, or *Ceres*. Her duty is to watch the growing corn and fill the ripening ears. She sits the livelong day on some lonely stump, and quits not her task of watchfulness till she has filled the granaries of the frugal and industrious with corn, and "thrown plenty and gladness" over the minds of the waiting people.

V.—*Secular Myths.*

Of myths which may be called secular we can give only one or two examples.

One story will illustrate, in a sense, the power of charms; the sternness of a royal father in regard to the chastity of his daughter; and female integrity and fidelity to the law of marriage, which appears also to be the same which governs marriage in Christian society. It also illustrates the fable of Hercules and the Augean stables, and is an explanation of the rising and falling of the tides. The story, with so many points, would be worthy of a full translation, but it is too extended for our space:—

An orphan boy, in a most wretched condition of poverty, by the use of charms renders *enceinte* the youngest daughter of the king; a son is born, and the daughter can give no account to her father of the reason. The father sternly waits till the

son is a year old. He then requires all the people of his city to make presents to the child, with the expectation that the child will recognize its father. No favor is gained with the child by any of the people until last of all the orphan boy cautiously and diffidently comes with his present. The child immediately recognizes him, and calls him "father." The king calls his daughter; she is the youngest, he tells her, and the best beloved of all his house. "Why has thy *kalah*¹ testified against thee?" The father marries his daughter to the poverty-stricken man, because he thinks she has committed a crime with him, and drives the pair from his palace and his city. The mother pities them, and bestows upon them a few cooking utensils and implements for their labor. They go into the deep jungle toward the head of the river on which the city of the king is built. They fix upon the place for the habitation, and the young man goes forth to fell the trees. He works all day at a tree, and succeeds in felling it. When he leaves his work at evening, an ape, which seems to have watched his labors, comes with a wand "brought down from heaven." He points across the stump of the fallen tree in all directions. When the man returns to his work in the morning, the tree of the day before has grown and stands as before it fell. But the man finds out his enemy. He returns to his house and procures *intoxicating* food, by which the ape is caught, and on condition of being set free gives the man his wand and the explanation of its use. "Whatever the wand points at will come, or his own figure and appearance may be changed at will." The man changes his personality, as the first thing, to test the fidelity of his wife. He tells his wife his friend will come to visit them, and may come that day in his absence. She must receive him and entertain him. The friend comes and descants upon the beauty of the woman and the ugliness and poverty of her husband, and offers himself, "a splendid man," in the place of her husband. The wife rejects his proposal with indignation: "I am his wife, and hence his wife till death," she says. Her husband returns, when his wife reports to him what has happened, and reproaches him for the kind of friends he allowed himself to entertain. But the husband, well pleased with the fidelity of his wife, explains his conduct and tells her of the wand. They plan together the use they will make of their power. They soon have a royal city, and gather together for themselves immense herds of cattle with other wealth. But the stables of their herds, like the stable of Augeas, accumulate unmanageable loads of filth.

¹ There is a universal belief among the Karens, and extensively amongst all the *nat*-worshippers of the coast, that the *kalah* or *genius* of the person will sooner or later reveal his crimes. This seems to be a recognition of the power of conscience, or it may be of fate, as Acts xxviii. 4.

The wand is used, and the floods of the river turned upon the filth of the stables. The country below, including the city of the king, is submerged with the filth. The king learns the cause, and raises an army to destroy his son-in-law, already grown too great to be tolerated. The son-in-law and the daughter seek peace with their father, and the wand is carried to the royal city. The father uses it to raise a flood in imitation of what his son-in-law had done. But the wand itself is lost in the flood which drowns the city; hence the flood cannot be stopped; and the city becomes the centre of the sea; and the wand remains in the midst of it, turning upon its own centre east and west, north and south. As the wand points the waters flow, hence the flowing back and forth of the water in the sea.

This myth is certainly not inferior as to its matter to the famous myth of Hercules turning the rivers Peneus and Alphens upon the stables of Augeas to sweep away the filth. It has even more in the poetry and power of its fiction.

Another myth has some resemblance to the story of Samson, and hence we give its outline. Two brothers feed themselves upon lightning. Hence their strength is so great that no man can resist them; and half the people are slain by them in their attempts to subdue them. At length a concubine of the elder persuades him that if he will feed himself on the flesh of dogs he will become more powerful still; he tries it, and his strength soon fails; he becomes as other men and is slain. The younger brother, forsaken and made angry by the death of his brother, goes to the top of a rock. He prepares ropes or lines about the base of the rock, and determines to avenge the death of his brother. The people select their strongest young men to take him; but he sallies down from his rock, tears off their under jaws, and strings the bones as trophies around the base of his rock. At last recourse is had to a concubine, who goes near the rock and makes use of her knowledge of her husband's relish for the flesh of a certain bird. She imitates the sound of the bird, draws the attention of the man, and he exposes his throat to the arrow of his enemy, and falls.

Many of these stories are pointed with a moral expressed in few words at the end.

We shall give but one specimen of the true *fable*. There are many of these fables which would compare well with the fables of Æsop or LaFontaine, but we cannot find space for them. We select a fable the moral or meaning of which is given. The Karens do not make their matches directly, but employ a 'go-between.' The fable represents that the bird *Phenicornis* wishes to take to wife the orange and green colored pigeon. He sends as his go-between the 'broken-nose bat,' the most ugly indeed of the bat race. The bat goes boldly to Miss Pigeon

and frankly tells his errand. But he informs her that his employer looks in every respect—form, shape and limb—as he does; and if she would love his employer she should love him (Master Bat) first. Every evening he comes and repeats his wooing, and finally wins Miss Pigeon for himself. He then goes back to his employer, and tells him that Miss Pigeon does not love him at all, but only himself (Mr. Bat). Upon this Mr. *Phenicornis Flammeus* goes in person, and after being admired by the younger sister of Miss Pigeon, and getting her aid to attract the attention of Miss Pigeon herself, he takes his departure just as she is gazing at his splendid beauty. Miss Pigeon sees what she has lost, and is filled with rage at Master Bat for his treachery. She weeps bitterly and curses the bat, but the proud *Phenicornis Flammeus* cannot brook his rejection, and is relentless. Here the fable changes to metamorphosis, and the girl with a broken heart turns into the pigeon, and sings her plaintive note unto this day.

The moral given is, Never employ a young man for a ‘go-between.’

As a closing remark we allude to metamorphosis as a feature of Karen fables and stories.

Through the whole circle of Karen stories metamorphosis is one of the most lively and interesting features. Many of these instances as to matter of fact, as well as the ingenuity of the design, would only need an Ovid to clothe them with poetic or classic language to make them as wonderful or as beautiful as any found in Roman or Grecian literature. Our space will not allow us to give even an example, but it would be interesting to translate many of these stories simply as illustrations of this species of oral literature.

ART. II.—THE RESPONSIBILITY OF THE HEATHEN.

BY REV. JAMES KENNEDY, M.A., RANI KHET.

WE have the happiness and honor of living in the last part of the nineteenth century, which inherits the knowledge and wisdom of all preceding ages, and, in its own opinion at least, has made by its excellent management a vast addition to the stock with which it set out. We need not record its achievements, pronounce its eulogy, and sing its praises. This is done so persistently and ably, with such hearty good will, by a large skilled band, that an untrained voice like ours would only jar on the established harmony. We must acknowledge we are not prepared to join in the pæan of unmingled admiration. We have some old-fashioned notions which will not allow us to bask with perfect comfort in the enlightenment of our age. Yet we would not like to slink away, as if we were owls of the night, who hate the light. We would be ashamed of ourselves if we did not rejoice in the discoveries of science by which within the last fifty years our knowledge of the external world has been so widely extended, and in the application of these discoveries to the uses of life. The most ignorant among us receive continually the benefit of this application. While few can actually enter the temple of science and throw open their minds to the impression of its wonders, a great number take their place in the porch and obtain a glimpse, which tends largely to mental pleasure and improvement.

Unhappily our scientists, not satisfied with their own domain, in their Alexander-like determination to bring the universe under their sway, have of late broached doctrines which seem to us as far severed from fact and devoid of verisimilitude as are the Tales of the Arabian Nights. For instance, Professor Huxley, who in his dashing raids into almost every region of human thought may be called the Prince Rupert of the scientists of our day, says: "The progress of Science has in all ages meant, and now more than ever means, extension of the province of what we call matter and causation, and the concomitant gradual banishment from all regions of human thought of what we call spirit and spontaneity. All vital action is the result of the molecular forces of the protoplasm which displays it." "The thoughts to which I am now giving utterance, and your thoughts in regard to them, are the expressions of molecular changes in that matter of life which is the source of our other vital phenomena." "There is every reason to believe that con-

“consciousness is a function of nervous matter, when that nervous matter has attained a certain degree of organization.” If these views can be proved,—if spirit and spontaneity have no right to a standing in the regions of human thought; if our thoughts, with all the influence they have on our lives, be simply the expressions of the molecular changes in the matter of life; if, as a disciple of Professor Huxley tells us, “animal life, intellectual force-work, religious feeling, the humble worship of God, be the result of the reception and assimilation of a few cubic feet of oxygen, a few ounces of water, of starch, of fat and flesh,”—we may at once dismiss the subject named for discussion in this essay. In that case man is not more responsible to himself, to his fellows, or to God, than the flower is responsible for the colors it assumes and the odors it emits, or the tree for the shape it takes and the fruit it bears. Like the flower and the tree, man is simply the product of the conditions under which he has been placed, and the idea of his having had any control over his own character and life is a mere illusion. Blame and punishment in this case would be cruel and unjust, if indeed under this theory any standing-ground could be found for the notions of cruelty and injustice. There might be, however, molecular changes in the brain of those who had to do with the evil-doer which would account for the feeling with which he was regarded and the treatment he received! If man, as man, be not responsible, it is plain the heathen cannot be.

Happily we are not bound to accept the fancies of some of our most noted scientists along with the facts they have brought to light. Between them there is no connecting link. We unhesitatingly reject the former, while we thankfully accept the latter. We see the facts to be the product of careful investigation, while we regard the fancies as the romancing of an unbridled imagination, which we reject as absurd, because opposed to the primary laws of our nature, and pernicious, because subversive of the foundation on which morality is built. It is strange to see men employing the liberty with which they are endowed, vigorously exerting their minds, rejecting some thoughts and accepting others, heaping argument on argument to establish their views and carry conviction to those whom they address, and all to prove that man has neither spirit nor spontaneity! It is strange to see men prosecuting their scientific pursuits without misgiving under the guidance of laws which obtain all their authority from the fact that the mind has imposed them, and that from the structure of the mind they must be accepted, and yet rejecting the uniform and universal testimony of consciousness to human freedom! It is sad to see men of talent and influence so intoxicated with admiration of physical laws and phenomena that they labor to bring into subjection to them a very different and

infinitely higher class of laws and phenomena, which would be degraded and destroyed if put into the place assigned them!

However much evil may be done by the speculations to which we have referred—and no doubt many minds are most hurtfully affected—the doctrine of human responsibility is sure to hold its place in the world. It can well stand the great test of catholicity, *quod ubique, quod semper, quod ab omnibus creditum est*. No person need go beyond himself to verify the reality and strength of this sense of responsibility. As we pursue the journey of life we come continually in sight of devious ways, and we have to decide what we should do. The question which has the best claim to a hearing is, Is this right? or, Is it wrong? If right, we know we ought to do it. If wrong, we know we ought to shun it. We need no proof that we ought to do what is right. This is an axiom of our moral nature, which shines in its own light, which needs no proof, and is above all proof, as much as any mathematical axiom can be. While ‘ought’ is entitled to the first place, it continually succumbs to the ‘pleasant’, the ‘easy’, the ‘profitable’, and the ‘honorable’. The ‘ought’ cannot, however, be expelled and silenced. It is the voice of conscience, the highest part of our nature, that part which brings us nearest to God as a being of perfect excellence, and it makes itself heard many a time when men do their best to shut their ears. Hence the judgment which in so many forms, all over the world, through all ages, men have pronounced and are pronouncing on themselves. They know they ought to have thought, felt, and acted differently from what they have done; they are sure they have been subject to no compulsion, and hence their self-reproach and self-upbraidings. Human beings differ widely as to what they ought to do, owing to the anomalies caused by the corruption of their nature, but no person of mature mind who understands the terms of the question will deny that we are bound to do what is right, and that we are guilty if we fail to do it. With the sense of guilt, of moral obligation violated, is united the sense of demerit, of exposure to deserved punishment. The conscience thus exercised brings us into the presence of God, as the moral Governor of the universe, whose law has been violated, and whose righteous displeasure has been incurred. While responsible to ourselves and society, so far as conscience is allowed to give its testimony, we know we are above all responsible to God.

The ground of our responsibility is not any peculiar gift conferred on us, or any special revelation communicated to us. If any exceptional advantage were essential to responsibility, it is clear it would not extend beyond those specially favored. If this were the case, the vast majority of the human family would be removed beyond the bound of God’s moral government, and

would be left to live as they list, subject to no law and exposed to no punishment. This would be nothing less than the utter degradation—rather the utter ruin—of man in the higher qualities of his nature. The ground of man's responsibility is that intellectual and moral nature with which he is endowed, by which he is distinguished from, and raised vastly above, all other creatures on earth. By our powers of reflection, judgment, emotion, will, imagination, and above all of conscience, we are capable of understanding God's law, weighing its claims, comprehending our obligation, loving the right, and hating the wrong. The apostle Paul, in the second chapter of his Epistle to the Romans, distinctly asserts the basis of God's moral rule over man. He states that the heathen, who have not the written law, are "a law unto themselves." In other words, he asserts that the heathen, because human beings, have a moral nature; that they discern moral distinctions and recognize moral obligation. On this account they approve or condemn themselves according to the judgment they pass on their character and lives. This reason for responsibility is so strong and far-reaching as to include all human beings of sane mind who have reached the years of discretion.

The more we consider the matter, the more plainly it must appear that human depravity does not efface human responsibility. Apart from the statements of the Bible, it is evident from the whole history of man that he is fearfully prone to evil and averse to good, that having lost his moral balance he has to a sad extent become the slave of folly and wickedness. This inclination to evil and aversion to good, we all well know, does not exculpate the transgressor of those laws by which society guards its interests. If the person charged with murder were to allege that he had hated the person whom he had murdered, and had been impelled by an uncontrollable inclination to take his life, the fact of this hatred and consequent inclination would be deemed an aggravation of his crime, and would the more surely seal his doom. If a person charged with theft were to allege that he had acted under a strong inclination to carry away the property of another, he would by such a plea bring on himself a heavier punishment. If a parent had disgracefully neglected to support his family, and were to excuse his neglect of this obvious duty by stating that he had no liking for it, that in fact he had an unconquerable aversion to it, the plea would draw forth the stronger reprobation of his unnatural conduct. What is human depravity but aversion to good—in the first place to Him who is the All-Good, and then to good in the many forms in which it demands our love? How then can this aversion exonerate us from blame when we act under its influence? Men do not like to retain God in their knowledge; they neither love nor serve

him. It is strange that this dislike, so unreasonableness and so wicked, should be pled in mitigation of the guilt contracted by the ungodly courses to which it has prompted. What would we think of an unnatural child who had no love for high-minded and loving parents, and who alleged that he could not help it, that he regarded them with repugnance, and must act accordingly? What then should we think of human beings endowed with a nature qualifying them for loving and serving the ever-blessed God, for looking up to him as their father, and holding delightful communion with him, when under the power of aversion to goodness they turn away from him, hate his character, break his law, and pursue their wicked and destructive ways? If human depravity involved the destruction of the very elements of our moral nature, of the capacity for discerning the difference between right and wrong, for choosing the one and rejecting the other, we do not see how human responsibility could remain. Most abundant evidence is furnished by our own consciousness, and by the character of others, that the elements of our moral nature have not been thus destroyed. We have only to look within to know that we have a capacity for good, however inclined we may be to evil: and on this account we cannot but blame ourselves when we do what is wrong, if conscience be allowed to speak.

The most plausible objection to the doctrine of human responsibility is drawn from the power which circumstances have in moulding the character and directing the life. We all know that power to be great. The training of early youth, the notions instilled, the habits formed, the tone of surrounding society, the occupations followed, even the physical features of a country, its climate, scenery and soil, have an immense influence in shaping men into what we see them to be. Is the influence so overwhelming that personality is effaced, will utterly crushed, and man's course as determined for him as metal or wood is fashioned by the hand of the artificer? If this were the case, it is inconceivable that man could be responsible to himself, to society, or to God.

Here again we appeal to the testimony of consciousness and observation. Allowing to circumstances the mighty power which undoubtedly they have, do we not see in others, do we not find in ourselves, something possessing an evident right to rule, a personality which too often succumbs to circumstances but feels when it does so it is abdicating its proper sway, which declares it should control circumstances and not be controlled by them? Even among the most debased savages, whose life tends to foster the lower and crush the higher qualities of the human being, and to reduce all to a dead level of miserable degradation, marked idiosyncrasies are found. As we rise in the scale of society, we find still more marked differences in the character and

conduct of human beings. The higher the tone of society, the more signal are the doings of personality. Persons in the very same circle, subject to the same influences, show the most varied qualities, and pursue opposite careers, as the result of the conscious exercise of choice. Even the same persons show different qualities and lead different lives in successive periods of their earthly course. We see nations undergoing great moral revolutions under the influence of leaders who have by close thought arrived at conclusions the very opposite of those they had at one time entertained. Our judgments on ourselves and others continually proceed on the supposition that we have something in our nature superior to circumstances, which renders us amenable to God and man. When a person brought up in most unfavorable circumstances, and exposed to great temptation, has been convicted of crime, he is not allowed to escape with impunity. He is pitied, but he is at the same time blamed and punished. If not responsible, he could not have been guilty; and if not guilty, however expedient it might be to restrain him, it would be cruel injustice either to censure or punish him.

While circumstances do not efface responsibility, because it is beyond their power to destroy the personality with which each of us is endowed, they undoubtedly affect its extent. The fact of responsibility remains, but its degree is endlessly modified. This degree depends on natural capacity, on temperament, on facilities for being and doing good, on innumerable circumstances, which God alone can take fully into account. It may be doubted if in the world there be any two individuals accountable in exactly the same measure. Members of the same family, receiving the same training, exposed to the same influences, are often markedly different in capacity and temperament, and as they pursue their course through life, even in a similar sphere, are sure to meet somewhat diverse circumstances. These differences must modify their respective responsibility. When this fact is pondered, we rejoice that we have to do with One of perfect and unerring knowledge, as well as of inflexible righteousness.

If there be a difference of responsibility where persons are so nearly on a level with each other, the difference between classes, ages and nations is much more marked. What a difference between civilized and barbarous nations! What a difference between those who have God's Word and those who have it not, between those who have the Gospel clearly and impressively proclaimed and those who never hear it, or who have it set before them in so distorted a form that it is stripped of its beauty! What a difference between those who have been surrounded by influences eminently fitted to draw them to God, and those who, whether nominally Christian or not, have been brought up amidst influences fitted to mould them into all ungodliness. These

differences are familiar to us all. They bring to our recollection our Lord's impressive words, "That servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall much be required; and to whom men have committed much, of him they will ask the more." Our Lord often spoke in a similar strain, as in Matt. xi. 20-24, xxv. 14-30, Luke xix. 11-27, John xv. 24. While we are continually taught in the Bible that God is the Creator, Ruler and Judge of mankind, we ought to remember that its threatenings and denunciations are mainly directed against those who from their love of darkness rebel against the light of revelation. Those who are favored with that light are responsible not only for their use of the clear instruction found in the Sacred Record, but also for their conduct towards the unwritten law, which that instruction so explains and enforces. There cannot be a doubt that natural religion, as it is called, is mainly understood by those who have revealed religion; and consequently those who have the latter are responsible not only for it, but also for the former, as the heathen cannot be.

Christians are persistently charged with maintaining that the heathen will be condemned to eternal punishment for not believing in Jesus of whom they have not heard. We are not prepared to say that no pretext has been given for the charge by the ill-considered words of Christians, but we think we can say that no Christian could mean what has been alleged in their name. The word of God, both by express statement and constant implication, utterly repudiates such a view:—"How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Where there is no offer of the Gospel, there cannot be the rejection of the Gospel; and where this sin cannot be committed, punishment on account of it cannot be inflicted. We cannot say that the Gospel is fully set before the heathen, so as to make possible the sin of its deliberate rejection, when they have heard it very infrequently, have most imperfectly—perhaps not at all—understood its terms, and have naturally regarded it as the doctrine of foreigners, which had no claim on their acceptance. Ought we not to regard these persons, and they include many thousands, who some time or other have heard the Gospel from the lips of a Christian teacher, as very nearly occupying the position of the vast multitude who have never heard the name of our Saviour? We ought to keep before our own minds, and to assert before others on every fitting occasion, that in the nature of the case the untaught heathen cannot commit the great sin of rejecting Christ. This sin, the

greatest of sins, is only possible for those who have the Gospel. How possible it is for them to commit it, yea how common is the commission of it, is, alas! mournfully apparent all around us. We ought to resent as a calumny the assertion that we believe in the condemnation of the heathen for rejecting the Saviour of whom they never heard.

For what, then, are the heathen responsible? They are responsible for the law written in the heart, of which the apostle Paul speaks, to which reference has been already made. God speaks to them by that law. He enforces it by the works of creation (Romans i. 18-21) and the dispensations of Providence (Psalm ix. 16). The heathen are well capable of making moral distinctions, because possessed of a rational and moral nature. They know they ought to follow the right and eschew the wrong. When this law is obeyed they are self-approved. When it is broken they are self-condemned.

Heathenism has done much to obscure and pervert this law written on the heart. The extent of the injury it inflicts receives a striking exemplification in the history of the Hindu race; and the same history furnishes abundant evidence that the injury, though great, falls far short of the utter destruction of man's moral nature. The pronounced Pantheism which has prevailed for ages, the avowal of the doctrine that God is the only agent in the universe, the undisguised ascription to him of everything which is done, the withering fatalism which has covered the people as with a mephitic vapor, the degrading idolatry practised, the vile mythology taught, the overweening confidence reposed in outward rites often unmeaning and not infrequently disgusting, the cruel and selfish system of caste—these things, with their attendant doctrines and practices, form a combination of influences which would have certainly crushed the moral nature of the Hindus if such a catastrophe were possible. The result happily shows it is not possible. We have often to complain of the moral obtuseness of the people. The more we come into contact with them, the more we are impressed with the feeble and inadequate views of sin which they entertain. Their standard of morality is painfully low. Yet they are as familiar with the fundamental difference between right and wrong, the duty of following the one and the sin of following the other, the praise due to the one and the demerit due to the other, as we can be. However disregarding of truth and other virtues they are, they are ready to do sincere homage to them, even when led away by opposite vices. We have no reason, however, to suppose that the homage is altogether inefficacious, and is attended by no measure of corresponding conduct. Many instances present themselves to our view of moral evil checked and moral goodness practised by the exercise of the moral na-

ture. These remarks, in every essential point, are, we believe, applicable to the heathen all the world over, whether civilized or barbarous, whether learned or ignorant.

Because man's moral nature survives all the hostile influences of heathenism, and not infrequently asserts its claim with effect, are we to conclude that any so conform themselves to it that they are entitled to acceptance by God? Assuredly not. It is true of the unwritten as of the written law that "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." No one is entitled to acceptance on the ground of his character and doings who has not rendered perfect and uniform obedience. What human being can put forward that claim? If any one advance it, it must be in woeful ignorance of himself. Looking, then, at the heathen as universally guilty of disobedience to the unwritten law, however dimly discerned, to which their own consciences give witness, we cannot but regard them as exposed to universal condemnation. We cannot suppose any interposition demanded by justice in order to their rescue from the punishment due to their sins. To suppose such interposition on behalf of the heathen, or indeed on behalf of the human family, would be to introduce a fatal flaw into the grace which, we are told, "reigns through righteousness unto eternal life" of the innumerable company who shall be saved, but which would lose its sceptre if it were the mere minister of justice to carry out its behest.

We have thus come to the conclusion that the heathen deserve to perish. Are we to take one other step—it must be acknowledged a large step—and conclude that they are to perish, that they are universally doomed? Are we to pronounce on them—rather to hear pronounced—a sentence of universal destruction? When we consider the many ages during which heathenism has prevailed, the vast multitudes that have passed their earthly career under its sway, the incentives to evil and the hindrances to good to which they have been subjected—in short, the terrible disadvantages under which they have labored—we shrink from the thought that that innumerable host have without one exception been swept into the pit of perdition. We do not envy the person who can without dismay entertain such a thought. Many of the best of men, meditating on the state of the heathen, have been saddened to the very core, and have felt a horror of great darkness coming over them. We need not wonder that many efforts have been made to escape the dreadful conclusion that all the heathen who have passed away are irretrievably lost, and that all now on earth are advancing to the same destruction. We need not wonder that grounds for a more cheerful view have been eagerly sought.

We must acknowledge that some of the considerations advanced to lift up the gloom which hangs over this subject have

brought us no relief. For instance, we are told that if the heathen be faithful to their convictions, if they earnestly and sincerely strive to do what they believe to be right, if thus true to the light they have, we may hope they will be as readily accepted by God as those who have been faithful to a clearer light. It is acknowledged by all that vast multitudes of the heathen have been faithful to their convictions. In their worst idolatries and most revolting practices they have been doing what they believed themselves bound to do. Many have been thoroughly in earnest. They have striven, toiled and suffered to obtain their object. They have given such proofs of sincerity and conscientiousness as are rarely seen among professing Christians. If these qualities and deeds have commended them to God, we must come to the strange conclusion that the heathen, though deprived of the comfort and hope of the Gospel, though strangers to the holy impulse it is fitted to impart, though subject to most demoralizing influences, will in all probability enter heaven in far larger numbers than those to whom the Gospel has been proclaimed.

The notion we are considering proceeds on the assumption that the one thing essential to God's approbation is conscientious action. Let only conscience be obeyed and God's favor will be secured. If this notion be accepted we are led to startling results. Nothing is more certain than that many of the vilest actions and of the most enormous crimes have been conscientiously committed. Our blessed Saviour was "by wicked hands crucified and slain," but those who put him to death believed they were obeying God's will. This is not stated in so many words, but it is clearly implied throughout the narrative. Our Lord, when foretelling the sufferings his disciples would endure for his sake, expressly says, "The time cometh that whosoever killeth you will think that he doeth God service." The first function of conscience is 'to do God service,' and according to our Lord the murderers of his disciples would in their own opinion be rendering obedience to it when putting them to death. Saul of Tarsus was most conscientious in his persecution of the followers of Jesus of Nazareth, and yet after meeting the Lord on his way to Damascus he saw he had been "a blasphemer, a persecutor, and injurious," and he obtained mercy as "a chief of sinners." Torquemada and his fellow-inquisitors were very conscientious in torturing all who came into their hands who would not bow the knee to the despot of Rome. Parodying Madame Roland's famous exclamation when being led to the guillotine, we may say, "Oh Conscience, what crimes are committed in thy name!" In our day many conscientiously reject the doctrine of our Lord's divinity and atoning sacrifice. Many even deride the very notion of the supernatural, quite unawed by

the denunciations of unbelief which the Bible contains. If the plea of conscience can be entertained in arrost of judgment, we must not only condono many of the most grievous errors and the greatest crimes, but wo must declare they have ono prominent quality in them which entitles them to commendation and reward.

It may be said, it *is* said, "Ought not conscience to be obeyed? "Is not opposition to it opposition to tho voice of God?" In order to our answering this question in a satisfactory manner we must ponder a previous question, which is entitled to precedence, "Ought not every person to see to it that his conscience be rightly "directed? Ought not every person to cherish the dispositions "which enlighten, purify, and guide conscience, and subdue those "dispositions which darken and pervert it?" If a person under the power of pride, selfishness, dislike to moral excellence, and addictedness to some evil passion arrive at the conclusion that that is right which is really wrong, are we to excuse and even respect the wrong because conscientiously done, when we have every reason to believe that the conscience has been acting as the minister of Satan and not of God? If we would find the very seat of good and evil in man we must go farther back than the conscience. We must go to the disposition of the mind, and ponder its love or aversion to moral good. If love to excellence prevails, it will form a good conscience, and prompt to a right life. If aversion prevail, the very "mind and conscience are "defiled," and persons are "reprobate unto every good work." Those who conscientiously do what is wrong are indeed in a sorry plight. They sin if they disobey conscience, and they sin if they obey it. The only escape from the predicament is the rectification of the disposition which has led them astray.

The application of these remarks to heathen sincerity and conscientiousness is obvious. The genesis of idolatry and its attendant abominations is more clearly and fully taught in the first chapter of the Epistle to the Romans than in any other portion of Scripture. It is there traced to man's dislike to God. Men did not like to retain him in their knowledge, and to banish him from their hearts and lives they set up a worship which would assume the sanction of religious duty and at the same time gratify their evil propensities. The guilt of those who led the way in this apostasy is undoubtedly far greater than that of those who have followed them from generation to generation, but we see the very same spirit in leaders and followers, and while the former deserve the severer condemnation we cannot exonerate the latter from grievous blame. The spirit which originated idolatry is that which sustains it. Let only love to true excellence spring up in the hearts of the heathen, and idolatry would speedily become utterly hateful. We have already

endeavored to show that depravity does not affect human responsibility, and if it does not we do not see how we can lightly estimate the guilt of a system, however conscientious the attachment to it may be, which has this depravity for its very life.

The more we see of the Hindus the more are we impressed with the fact that often moral excellence is wanting while thorough sincerity exists. In their books many instances of extraordinary devotion are recorded where no regard to goodness was even pretended. One of the most marked characteristics of heathenism is the severance effected between religion and morality. Persons are often intensely and sincerely religious, and at the same time intensely wicked. We can see only a little way into human character, but cases every now and then present themselves to our view where pride and selfishness have gone manifestly far to form the convictions which have prompted to the practice of the most laborious rites, and to the endurance of the greatest privations. Follow such persons into their daily lives, listen to their words, mark their deeds, consider their entire bearing, and often not a trace of moral excellence can be seen. Can we suppose that conduct uncharacterized by goodness can be approved by God?

Earnestness and sincerity, even when misdirected, draw forth a measure of respect. When we look at the heathen engaged in their worship we feel no disposition to contempt and scorn. We see the working of the religious element, which the so-called philosophers of the world can never eliminate from the human mind. As we look, however, other feelings arise beside that of respect. We pity, and yet we cannot but condemn when we remember the depravity without which that idolatry could not live for a day.

In this discussion two things essentially different are often confounded,—faithfulness to one's convictions, and faithfulness to the law stamped on man's moral nature. A person may be faithful to the former while disobedient to the latter. The unwritten law is as fixed and invariable, though not so definite and clear, as the written one. Even the latter, we know well, is often misinterpreted, and actions are often performed in professed obedience to it which are in reality opposed to it. We need not wonder, then, that the former is often misinterpreted, and that it is broken under the guise of obedience. In both cases it is important to observe the difference between real and supposed obedience.

Many have obtained great comfort regarding the heathen from what is said about Hades in Psalm xvi. 10 and Acts ii. 27, 31, taken in connexion with what the apostle Peter says about the spirits in prison (1 Peter iii. 18–20, iv. 6). Many volumes have been written on these passages, containing an extraordinary amount of ingenious reasoning and pleasing con-

jecture. From these passages it has been inferred that our Lord went to the abode of departed spirits in the interval between his death and resurrection, and assured all the good, whether they were of the seed of Abraham or were gentiles, of the glory to which they would be raised by his triumph over the Evil One. This has been deemed a precedent for a future great proclamation of mercy to those who, through no fault of their own, have remained in ignorance. It is supposed that at the end of the world all not favored with the Gospel here shall have it made known to them, in order to their salvation. We cannot enter into this discussion. We can only say that it appears to us the foundation is by far too narrow for the immense structure built on it. The interpretation which favors these views seems to us most uncertain, but even if we deemed it satisfactory we could not accept the wide conjectures it has been made to bear.

While the considerations on which we have remarked have not to us the weight they have to some minds, we are not shut up to the terrible conclusion that the heathen are universally doomed.

The apostle Paul, while affirming the law by which the heathen shall be tried, throws no light on the extent to which it has been obeyed. His words imply that a measure of obedience has been rendered to it, and the history of the world proves that this has been the case. The history of the nations unblessed by the light of revelation, as we have already said, furnishes abundant and melancholy evidence of the moral debasement into which man sinks when the only check to his depravity comes from the law of nature. These nations have not, however, become so debased as to have lost all regard to goodness. Over a very wide range in innumerable cases conscience acts sufficiently to restrain the outburst of depravity, and to secure the exercise of the social virtues. If this were not the case, society would go to pieces. Beyond this propriety of conduct, which we see all around us on heathen ground, a high moral feeling has in not a few cases come into impressive action. There have been signal instances of honesty, truthfulness, faithfulness, kindness and self-restraint. There has been a manifest and intense desire to know and do the right. Everything mean and base has been scorned, and everything good and noble has been cherished. Peculiar circumstances have brought to light remarkable exemplifications of goodness among the heathen, but we may be sure these have not stood alone. They only suggest what has doubtless occurred many a time in humble and obscure circles, from which no report has gone forth to the world.

What are we to make of such virtues flourishing in so un-

propitious a soil? Are we to stamp them with the name of heathen, and deem them of no worth? Have we any right to do so? Are not some of these virtues mentioned in Scripture as the fruits of the Spirit? Is there anything in Scripture to indicate that when found in the heathen they have their origin from below, while in Christians they come from above? Does not the whole spirit of the Bible favor the view that in both cases they come from the source of all goodness? Children cannot accept the Gospel because their mental faculties are undeveloped, and yet when they are taken away we believe they are saved through Christ's mediation, by the operation of God's Spirit in removing the taint of sin. The heathen, of whom we are now speaking, cannot accept the Gospel, because it has not been presented to them; they are ignorant of it through no fault of their own, and we may hope that God's Spirit has worked in them to their renewal, in a way which we cannot understand, and that they, like ourselves, are saved by grace.

Man's moral nature now and then manifests its power over the heathen in a peculiarly interesting and attractive manner. It has shown itself in deep dissatisfaction with the views entertained and the practices followed for ages, in striving towards an ideal of moral excellence, of which the community around have had no conception, in longing for clearer light and higher worth. Socrates and Plato are most commonly adduced as instances of this lofty spirit. From the writings of Plato many are the passages taken to show the remarkable moral progress made by his great teacher and himself. Persons who could with all sincerity speak in the following terms were not far from the kingdom of God:—"One must do one of two things (in reference to the question of a future state): either learn how the case stands, or find out; or, if these are impossible, taking the best and least easily refuted of human opinions, and embarking on it as on a raft, sail perilously through life; unless one could more securely and less perilously sail upon a stronger vessel, or some Divine word."

When the heathen are spoken of, it is not uncommon to hear a hope expressed regarding the future of Socrates, Plato, and some other very notable men, but we cannot suppose that these stood so alone that hope cannot venture to include a greater number. No reasonable doubt can be entertained that many thoroughly sympathized with them whose names never went beyond their own immediate neighborhood in their own day. The literature of India, notwithstanding the repulsive aspect of a very large portion of it, bears decided evidence to the same groping after the living God. Passages with a high moral bearing have been adduced, though, it must be confessed, these are often found near passages of a very different character. Every now and then persons have been met who have on hearing the Gospel readily

embraced it as the very doctrine which meets their long and deeply felt wants. The numerous sects that have broken away from Hinduism and yet have ever shown a tendency to relapse into it, because unsustained by the strong arm of revelation, such as the *Kurta Bhojas* and the *Kabir Panthis*, testify to the same fact of minds among the heathen struggling to rise above the degrading idolatry of their people.

While such considerations give us some comfort, we receive still greater comfort from the teachings of God's Word regarding his character, regarding the relation in which he stands to the human race, his infinite mercy, his tender pity to those who are ignorant and out of the way, his injunctions to his ancient people to treat with all kindness the stranger within their gates, his acceptance of every one in every nation who worketh righteousness, the gracious welcome given and the honorable place assigned to several gentiles who united themselves to the chosen people, and above all the mission of our Lord to save sinners of mankind. When the mind dwells on these teachings of the Sacred Record, the terrible darkness which rests on the vast multitude who have never heard the name of Jesus is pierced by rays of light. We feel ourselves in entire sympathy with Livingstone when in the heart of Africa, obliged to witness scenes which tore his heart, he wrote the words, "I don't know how the great loving Father will bring all out right at last; but he knows and will do it."

We can well suppose that some who have been so good as to follow us throughout this article are ready to say, "Is this all you can suggest? Can you throw no more light on the subject? Can you advance nothing more assuring and definite than the considerations you have mentioned?" We can only say in reply that our reading of the Bible does not carry us farther than the views we have expressed. If any can produce clearer information we shall welcome it most gratefully. The Book of Books points us to the highest moral excellence, and most clearly and impressively teaches us how it may be attained, but, for wise reasons, on the great subject of the future state of the heathen, as well as on other subjects which have largely engaged men's thoughts, it maintains a marked reticence. We are not the judges of our fellow-creatures. We know we are incompetent to judge those around us whom we meet every day, and we are still more incompetent to judge the heathen, whose position is so different from ours. The great principles of judgment are set before us in the Scriptures, but while we ought to try ourselves by them, and, so far as opportunity is given to us, call others to the test, that application which precedes the final and unerring decision can be made only by Him with whom we all have to do. The problem is by far too great, too difficult for our

solution. This is our comfort, this is our joy, of which no person, no event can deprive us, that He is the Judge who is all-wise, all-loving, and all-just, whose decision must be just because worthy of himself. Then only can our hearts obtain rest when with childlike trust we leave the future of the vast host of heathenism, as well as of multitudes whose disadvantages have been almost equally great, in the hands of our Heavenly Father.

There cannot be a doubt as to the duty of Christians in reference to the heathen. While ignorant of the Gospel they lie under great spiritual disadvantage, and every effort should be put forth, in obedience to Christ's command, to make known to them the truth, which is so fitted to draw them to God and to form them into all goodness.

The subject we have been considering has received much attention from Christian writers. Several of the early Fathers pondered it most deeply, and recorded the views they entertained. Devout and thoughtful minds have in every age been powerfully attracted towards it, and have welcomed every consideration which could inspire them with hope. We conclude by quoting a few of their words.

In the seventeenth century the great and devout Richard Baxter wrote, "I am not so much inclined (as I once was) to pass "a peremptory sentence of damnation upon all that never heard "of Christ, having some more reasons than I knew of before to "think that God's dealing with such is much unknown to us."

In the eighteenth century the poet Cowper takes a still more hopeful view. In his poem on Truth he gives a characteristic expression to his hope. Before giving his words, we would take the opportunity of stating our deep regret that his poems are so little read in our day. It is the fashion to depreciate them. Many of our fine cultured people sneer at the mention of his name, while they praise works which have none of his piety and little of his genius. The quotation is rather long, but will repay perusal:—

"Is virtue, then, unless of Christian growth,
 Mere fallacy, or foolishness, or both?
 Ten thousand sages lost in endless woe
 For ignorance of what they could not know?
 That speech betrays at once a bigot's tongue;
 Charge not a God with such outrageous wrong.
 Truly not I—the partial light men have,
 My erect persuades me, well employed may serve;
 While he that scorns the noon-day beam, perverse,
 Shall find the blessing, unimproved, a curse.
 Let heathen worthies, whose exalted mind
 Left sensuality and dross behind,
 Possess, for me, their undisputed lot,
 And take unenvied the reward they sought:
 But still in virtue of a Saviour's plea,
 Not blind by choice, but destined not to see.

Their fortitude and wisdom were a flame
 Celestial, though they knew not whence it came,
 Derived from the same source of light and grace,
 That guides the Christian in his swifter race;
 Their judge was conscience, and her rule their law,
 That rule pursued with reverence and with awe,
 Led them, however falt'ring, faint and slow,
 From what they knew, to what they wished to know."

Our last quotations will be from a judicious and instructive book¹ recently published :—

"We do right to regard the Greek strangers (who desired to see Jesus) as earnest inquirers. They were genuine spiritual descendants of their illustrious countrymen Socrates and Plato, whose utterances, written or unwritten, were one long prayer for light and truth, one deep unconscious sigh for a sight of Jesus. They wanted to see the Saviour not with the eye of the body merely, but above all with the eye of the spirit." "The doctrine that in Christ is the fulness of grace and truth is very comforting to those who know him; but what of those who know him not, or who possess only such an implicit, unconscious knowledge as hardly merits the name? Does the statement we have been considering exclude such from the possibility of salvation? It does not. It is possible that some may be saved by Christ, and for his sake, who knew very little about him indeed. * * If we grant to Naaman the slight taste contended for (by Calvin), must we not grant it also, with Justin Martyr and Zwingli, to Socrates and Plato and others, on the principle that all true knowledge of God, by whomsoever possessed and however obtained, whether it be sunlight, moonlight, or starlight, is virtually Christian; in other words, that Christ, just because he is the only light, is the light of every man who hath any light in him?"

¹ *The Training of the Twelve*, by the Rev. A. B. Bruce, pp. 322, 399, 400.

ART. III.—EVANGELISTS AND THEIR WORK.

 BY REV. J. M. THOBURN, D.D., CALCUTTA.

ALL readers of the New Testament are familiar with the fact that in the Primitive Church the common work of the believing congregation was, under the guidance of the Spirit, so distributed among the members that each one could find his own appropriate task—the one, no doubt, for which his natural abilities best fitted him. This distribution of labor had the double advantage of at once securing the greatest possible working efficiency of the body of believers, and also of guarding against the possible neglect of any special department of labor in the Church. In each case it would appear that a special gift was bestowed by the Spirit, that the believer might be qualified for the work assigned him. Thus we read that God “hath set in the Church” apostles, prophets, teachers, miracle-workers, gifts of healing, helps or assistants, governments, and diversities of tongues (1 Cor. xii. 28). Again we read that our risen Saviour “gave gifts unto “men,” which is explained by saying that “he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers” (Eph. iv. 11). It does not appear that these gifts were limited strictly to one for each person, but, on the other hand, frequent instances occur of one person receiving two or more gifts, and exercising them at the same time. Thus Paul was at once apostle, evangelist and prophet, and Timothy seems to have received an equally rich endowment of spiritual gifts. But in these and similar cases the distinction among the gifts was never lost sight of, and believers were at once encouraged to covet earnestly the best gifts, and warned not to despise the more humble endowments which might have been assigned to their brethren. Wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, divers kinds of tongues, and interpretation of tongues:—“All these worketh “that one and the selfsame Spirit, dividing to every man severally “as he will” (1 Cor. xii. 11).

It would be beyond the scope of the subject of this paper to inquire how far these gifts have been continued to the Church since the apostolic times. The opinion has been very general among the leading Christian thinkers of modern times that some of these gifts, notably miracles and tongues, disappeared with the special necessity which called for them at the first establishment of a new dispensation; but there has been an equally general agreement that others of the list still remain, and will remain

till the end of the present dispensation, as the sure heritage of God's people. It may not be amiss to say, in passing, that the present tendency of religious thought seems to be much more in the direction of enlarging the number of these gifts which are still offered to the Church than of limiting them. It can hardly be doubted that the Spirit has been grievously restrained in the past by the incredulity, if not unbelief, of the Church with respect to her spiritual privileges; and it is one of the many good omens of the present times that spiritually-minded men are beginning to understand that if these gifts of the Spirit may differ somewhat in our age from those given in Paul's day, it is only in kind, not in fulness of measure, or in perfect adaptation to the wants of the present era. If any gift is withheld, it can only be because it is not needed, for God has promised to supply all our need. If this be true, we may at once conclude that the evangelist still has a place in the Church, for his peculiar work will be a pressing necessity so long as vast nations remain to be evangelized.

The word 'evangelist' occurs but three times in the New Testament, but fortunately in one of these instances it is the appellation of a man whose work is minutely described, and thus we arrive at an easy and perfectly clear interpretation of the term. To Philip must be assigned the honor of standing at the head of that noble class of Christian pioneers called evangelists. The story of his remarkable work is contained in the eighth chapter of Acts, where, indeed, we find nearly all we know about his character and history. The disciples at Jerusalem seem to have been in no haste to enter upon the execution of their grand commission to evangelize the world, and God suffered the hand of persecution to drive them out of Jerusalem, and to scatter them abroad throughout Judea and Samaria. Among the fugitives who took refuge in Samaria was Philip, who at once began to preach Christ to the people. God gave him abundant tokens of his approval, and the people received his word gladly. Many believed and were baptized. Here, however, the agency of Philip suddenly terminates. Peter and John appear upon the scene, and the converts are made over to their care. Philip meanwhile receives another special commission, giving him specific directions to go toward the south by the Gaza road, and forthwith sets out upon his journey. In due time the Ethiopian eunuch is overtaken, and again the Spirit gives him specific directions to hasten forward and join himself to his chariot. The story of the conversion and baptism of this stranger is too familiar to need repeating, but it is worthy of note that Philip does not tarry with him an hour after his commission is executed. We read that "the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. But Philip was

“found at Azotus: and passing through he preached in all the “cities, till he came to Cesarea.” (Acts viii. 39, 40.)

It has been a disputed question whether Philip was actually borne by miraculous power through the air, or whether he merely was impelled by the Spirit to leave his convert and go to Azotus. There seems no good reason to doubt the reality of a miracle in the case. The language manifestly implies as much, and the miracle is in no sense more difficult or incredible than that in which in an instant the boat containing our Saviour and his disciples was lifted across the sea of Galilee. Moreover there is a poetic fitness, if not a prophetic token, in this picture of the first evangelist impatiently spurning the earth which clogged his eager footsteps, and flying like the angel of the Apocalyptic vision with the everlasting Gospel for them that dwell on the earth.

In all this work it would seem that Philip confined himself strictly to the one work of bringing sinners to Christ. He was not an apostle, a prophet, a pastor or a teacher, or at least he did not exercise any of these functions in connection with this evangelistic tour. His work was that of preaching Christ to sinners. It would be a mistake, however, to define an evangelist as simply one whose exclusive work is that of preaching the Gospel. Philip was a man who had a special commission, was specially led of the Spirit, and had received a special anointing which made him successful in his work. A shoemaker is a man who makes shoes, not a man who devotes all his time to handling shoemakers' tools. An evangelist is a man who is called of God to preach Christ, who is directed by the Spirit both where and when to preach, and who is anointed with power to do the work to which he is sent. It is not enough to say that he preaches Christ to sinners; he must, by the Spirit's aid, bring sinners to Christ. It does not follow that all true preaching must necessarily result in the direct conversion of sinners, but so far as evangelists are concerned this is one of the marks by which they are recognized,—they bring sinners to Christ.

The story of Philip is held up before us as a conspicuous example of this kind of labor, and hence it was highly appropriate that his commission should be strictly limited to his single work; but in the case of Paul we see this evangelistic gift most successfully exercised in connection with the additional work of organizing and overseeing churches, and we should not lose sight of the fact that this gift was very frequently bestowed upon those who were also called to other departments of Christian labor. The distinction, however, seems to have been kept clearly in view, and thus we see Paul exhorting Timothy, who had already a heavy work in hand, to “do the work of an evangelist.” In the modern history of the Church we may find many similar examples. Whitefield stands out before us as a lineal descendant of Philip. He

hastened with impatient feet from city to city, crossed oceans, ranged through forests, braved perils, endured hardships, and literally died in the work, the single work of preaching Jesus to sinners. Wesley, on the other hand, reminds us more of Paul than of Philip. He also did the work of an evangelist, equalled and even surpassed Whitefield in the amount of evangelistic labor he performed, but in addition to this work he assumed and retained the oversight of the believing congregations which were gathered together under his ministry. Hundreds of similar examples might be cited, hundreds indeed of men now living, but it will probably be sufficient merely to refer to them;—their names will at once occur to every reader.

Much confusion and no little discord have been occasioned in the modern Church by neglecting to distinguish between this evangelistic gift and calling, and certain other gifts mentioned in the New Testament. The terms clergyman, minister, pastor, etc., have become most ambiguous words in our day. We reject the notion that the Levites have successors in the Christian Church, but we do not seem to have very definite ideas about the proper functions of what we are accustomed to call the 'ministry' or 'clergy.' Hence it happens that there is often a most unreasonable demand made upon the man who may chance to be pastor of a Christian flock to do a work similar to that of some evangelist who may chance to pass by, while on the other hand the pastor with equal unreasonableness complains that the evangelist interferes with his work. Many persons expect each one of these men called ministers to combine in himself nearly all the gifts promised to the whole body of Christian laborers. Many evangelists, too, make the grievous mistake of supposing that every man who preaches the Word should be able to do the peculiar kind of evangelistic work in which they themselves are engaged, and thus fall into the most deplorable habit of censuring their brethren for not doing a work to which God has never called them. Nearly all the popular prejudice against modern evangelists may be traced to this utterly unreasonable practice of comparing things which are essentially different. Both James at Jerusalem and Philip on the Gaza road have their successors in the Church of the present day, but it is very wrong to array the one class against the other, or to draw invidious comparisons between them. We are too prone to confound the gift with the office. We may have all the offices mentioned in the New Testament and yet possess not one of the New Testament gifts. The evangelistic gift is not dependent upon the "ministerial office," and it would be difficult to have an evangelistic office recognized in the Church, chiefly because the gift is by no means a permanent endowment. Philip seems to have settled quietly down at Cesarea after his remarkable tour, and some of the

most noted evangelists of modern times have received their anointing only for special occasions or for limited periods.

The practical result of this neglect to observe the clear distinctions laid down in the New Testament is that we see a constant tendency to absorb the evangelist in the pastor. Among all denominations it is the same. The preacher devotes all his time and strength to his own little flock, and attempts little or nothing beyond their circle. But while this seems well enough in itself, the Church in the aggregate ceases to grow. A ministry of pastors is not, and cannot be expected to be, an aggressive ministry. Thus it is that we see powerful church organizations, counting their ministers by the thousand, and their members by the hundred thousand, manifesting a feeling of relief if they come out at the end of the year without a decrease, and of very great thankfulness if they can show an increase of one or two per cent. A church which wishes to be aggressive in her character must jealously guard and prayerfully cherish the evangelistic gift among her people. Not a single example can be found in all ecclesiastical history of a church which did not lose her aggressive power in exact proportion to the decline or repression of the evangelistic gift in her ministry or membership.

It is hardly necessary to remark that if these views be correct they have a most important bearing upon missionary work. The same confusion of terms or ideas which works ill to the home church is found still more harmful in the mission field. Thus it is claimed by some that all missionaries are evangelists, because they all work, directly or indirectly, for a common cause; and thus teachers, pastors, editors, printers, physicians, and even farmers and mechanics, all good and true men it is granted, are thrust forward to represent a class of men called and anointed by the Holy Ghost to do a purely spiritual work. Here, too, we see the cause of the almost senseless controversy between the friends of educational and preaching missionaries,—a controversy which assumes that two good things cannot exist at the same time, or that God may not call one man to teach and another to preach. Still worse than all, we find on every hand examples of the most singular misapplication of labor, men assigned to tasks for which they have few natural or acquired qualifications, and which they find anything but congenial. It is a hard thing to say, and yet truth requires it to be said, that many valuable years, if not valuable lives, have been thrown away in mission work, simply because men have been assigned to work not with regard to their spiritual calling and adaptation, but solely with regard to a policy or a plan as cold and rigid as an iron frame.

One of the best-known authorities on missionary subjects at

the present day is Dr. Rufus Anderson, of the American Board, whose *Lectures on Foreign Missions* have been very widely quoted both in Europe and America. The leading principle communicated by him, and adopted by the Board of which he was missionary Secretary, was that missions to the heathen should be purely evangelistic; and consistently with this principle the American Board at one period ordered nearly all the schools in their Indian missions to be closed, and the missionaries to betake themselves to purely evangelistic work. This policy was not in itself bad, but it clearly required one thing to make it successful. To carry on an evangelistic mission *evangelists are needed*. This, however, was a point quite overlooked by the able Secretary. He continued to send men to India, but selected them in the usual way from candidates in the theological seminaries, scarcely one of whom had ever done anything to impress upon those around him that he was called to be a successor of Philip. The result is that while these missionaries are good men, pious, devoted, cultured—in some respects, perhaps, superior to any other missionary staff in India—their work falls very far short of what any one might reasonably expect to find at the hands of New Testament evangelists. Their work differs from that of several other missions more in the absence of schools than in the presence of evangelistic labor. In like manner individual examples might be cited elsewhere. One young man who felt the evangelistic instinct strong within him was sent to the Methodist Episcopal Mission in North India, and thrust into a schoolroom with instructions to teach four hours each day. He tried to do his duty, but the work was like labor at the galleys. Another man in the same Mission went patiently to his schoolroom every day, but said that, while his love of teaching was almost a passion, his conviction that he should be preaching Christ pressed like a constant burden on his heart. In the Presbyterian Mission in North India, a noble preacher, now in heaven, was kept six years in the schoolroom, until he was at last led to doubt whether he ever could become an efficient preacher in India. In almost every mission it is the same. Pastors, teachers, writers, evangelists, all are tossed about in confusion, and very many are, it is to be feared, misplaced for life.

This mistake becomes further apparent when we examine the methods of labor adopted by missionaries. It is quite as easy to misplace labor as men. Thus we see some men trying to imitate the disciples by visiting as many villages as possible, while others take long tours, and others again devote themselves with jealous care to purely 'preaching work.' All this is well enough in its way, and it is not intended to say a word against it, but it ought not to be mistaken for Philip's style of work. Take, for instance, that very popular kind of missionary labor known as 'itinerating,' which is too often supposed to be a pretty

near approach to the evangelistic work of the New Testament. The time and route are selected by very sensible considerations, but rarely indeed by the Holy Ghost. The towns and villages are visited, books and tracts are distributed, and much good work is accomplished; but the picture of the good missionary sitting at his tent door with his family around him, his horses under the mango trees, his savory dinner in the kitchen tent, and his plan of future journeyings in his note-book, reminds us so very little of Philip running down the Gaza road to overtake the stranger in the chariot, that one cannot but wonder that any identity should ever have been even suspected between the two. It is not that our modern itinerant makes himself too comfortable, or that Philip's simple style of dress and living must be imitated by every one who engages in evangelistic work; but the divine call, the holy anointing, and the guidance of the Spirit are absolutely necessary if we are to see the same direct results which were met with in apostolic days.

And here, too, we find the source of some serious errors in connection with what we have learned to call the 'Native Ministry.' For years the cry has been raised that we must have a native ministry, and most vigorous efforts have been put forth to meet the want. But are we sure that we know what we are seeking when we raise this question? *What kind* of a ministry? Clearly the evangelist should precede the pastor; but it is very much to be feared that the demand, thus far, has been for pastors rather than evangelists. The popular ideal has been the European 'minister' or 'clergyman,' and not the evangelist; and hence there seems some reason to fear that before many years we will have a great many more ministers than churches to be ministered to, and then, in order to give employment to those who have been educated for the work, trained pastors will be sent out to do evangelistic work, or something approximating to it, and of course will succeed but indifferently. Indian pastors will be found no more aggressive than European pastors, and if we are seriously intent on the conversion of India, our first care should be to try to raise up, by the aid of the Spirit, an army of evangelists, called and anointed for the most aggressive kind of Christian work.

But how is this to be done? It is easy enough to say that we need evangelists, but it is quite a different matter when we come seriously to consider the question of raising them up to meet the demand of the hour. To some it may seem that this work is so manifestly and exclusively the prerogative of the Holy Ghost that we have nothing to do in the matter; but this is by no means to be taken for granted. Nothing is more clearly taught in God's Word than that the precious and vitally important gifts of the Holy Ghost are most easily forfeited by individuals

or by the Church, and that their bestowal very largely depends upon the obedience and faith of the recipients. The Holy Spirit must be recognized and honored by the Church, else he ceases to manifest his guidance and power. If this be true—and it will hardly be seriously disputed—a very plain answer to the question before us is at once suggested. *Let this gift be recognized.* This is the first step, and it is an absolutely necessary step. Throughout the past century it has too often happened that the Church has been more disposed to repress than to encourage the manifestation of the evangelistic gifts, and there is not a church in Christendom to-day in which the evangelist does not encounter more or less opposition. If we really believe that the Holy Spirit can, or does, call out this order of men, let us habitually recognize the fact, and not be startled or displeased when they appear. Next, if we admit the reality of this gift, we should pray unceasingly for God to pour it out upon his people as in the apostolic day. It is as reasonable, and as needful, that we should pray for this blessing as for a revival, or for any other special work of the Spirit. Lastly, we should, with most scrupulous care, follow the Spirit's guidance, and so distribute the work and workmen of the Church that each one may find that particular corner of the field to which Christ has assigned him, and that particular task for which the Spirit has anointed him. In short, *render obedience to the Holy Ghost*, and the ever-blessed Spirit, which alternately impelled and restrained Paul in his journeyings, will most assuredly give to our Indian Church, as at the beginning, prophets and evangelists, pastors and teachers, and whatsoever else may be needful to carry forward the work of India's salvation.

About sixty years ago, in one of the frontier towns in America, there lived a humble, modest Christian man, a mulatto by race, with but a very slight education, and without any peculiar intellectual gifts sufficient to attract the attention of those who knew him. The Holy Spirit selected this man to go as his messenger to a people sitting in gross darkness. A deep and abiding conviction took possession of his heart that he should go towards the north-west, and preach the Gospel to the people to whom God should lead him. No one understood or approved his call, but an inward voice prompted him to go, and at last he resolved to obey without taking further counsel with flesh and blood. He left his home and set his face towards the wilderness. Braving dangers, enduring hardships, often travelling for days through a pathless forest, he at last found himself among a tribe of wild savages. He asked for an interpreter, and found a drunken half-breed through whom he delivered his message. It was a simple story, the story of his own conversion and of the work of the Spirit in his heart; but, told

in simplicity and earnestness, and coupled with his straightforward affirmation that he had come as God's messenger, it soon began to produce an extraordinary effect upon the people, and numbers were converted to God. As the work went forward, it acquired increased momentum until it overcame every obstacle, and for a time absorbed every other interest. Hunting, fishing, public games, private and tribal quarrels, and all kinds of ordinary work were laid aside, and the whole community were found day after day waiting upon the Lord and eagerly inquiring the way of salvation. The faithful evangelist continued for several years among the children of the forest, saw many glorious triumphs of grace, but, worn out by labor and exposure, he obtained an early release from toil, and went home to enjoy his well-earned rest in his Father's house.

Can the Holy Ghost, who called this man,—John Steward was his name, and it is worthy of mention,—call men in like manner in India to go out to distant towns and villages, or to preach the Gospel in specified places nearer at hand? Can he put the divine seal upon his messenger, and give him that most certain of all visible evidences of a divine call, the conversion of souls? Do we expect to see such evangelists as this man in India during our day? These questions should be most prayerfully considered by us. If India is ever to become a Christian empire, the race of evangelists must first appear upon the scene, and until we see scores of such men as Philip of old, and John Steward of modern times, going out through the length and breadth of the country, the problem of India's conversion will remain unsolved.

ART. IV.—THE REV. WILLIAM TAYLOR'S WORK
AND POLICY.

BY BABU RAM CHANDRA BASU, SHAJAHANPORE.

THE Rev. William Taylor pointed out the main features of his missionary policy in one of his able though rambling speeches delivered at Shajehanpore some time before his departure from the country. Mr. Taylor is, as our readers know very well, one of those itinerant evangelists who, like Messrs. Moody and Sankey, have done an incalculable amount of good in various portions of the world; and his attempt to touch the dead mass of Indian Christianity into life has been so signally successful that his right to be heard on all questions bearing on the welfare of the country, not to mention its evangelistic operations, cannot be questioned by any sensible man. An evangelist of rich and varied experience, a writer of considerable ability, and a speaker whose popularity among the masses, if not among persons of rank and education, is unrivalled, Mr. Taylor is one of those men whose expressed sentiments it is neither polite nor even safe to treat with contempt. We shall therefore refer to a few of those opinions which are peculiarly his with the respect due to them; and if, in the discharge of our duty as public critics, we are obliged to express our dissent from any of them, we hope we shall not be considered wanting in that courtesy and deference to which his extraordinary career of successful philanthropy entitles him.

Mr. Taylor's object in coming to this country, and the peculiarly discouraging circumstances which obliged him to betake himself to the work to which he devoted four years of earnest and persevering toil before his departure, were briefly but eloquently mentioned in the speech under consideration. It seems that Mr. Taylor's sole object in coming to the country was to work among people without the pale of the Christian Church, not among professing Christians. He had proclaimed the simple truths of Christianity to those who are very appropriately called the *heathen* of Christendom, and he had seen a great and glorious work commenced and vigorously pushed forward among them by the magic of simple Gospel preaching. The circumstances of the heathen in the Church were hardly different from the circumstances of the heathen beyond its sacred precincts. Such being the case, might not the same life-giving truths, preached with similar simplicity, produce in the dark wastes of heathendom the very same glorious results which he had seen displayed in the equally dreary wildernesses of Christendom? Might not the

simple story of the Cross, preached with power and demonstration of the Spirit, electrify the unbelieving populations of the country as easily and as certainly as it had galvanized into life vast bodies of professing Christians scarcely better than they in Africa and Anstraliasia? Such was evidently the train of reasoning which induced the great evangelist to think of trying his simple apostolic plan of operations among Hindus and Musalmans; and his ardent and buoyant spirit must have seen unfolded before it pictures of success such as those which stimulated the marvellous energy of a Duff and a Judson, as under similar circumstances they looked forward to the triumphs of their beloved work. But these glorious visions of success were, as it were, temporarily eclipsed, and his intrepid spirit daunted for a while, as, landing in the country, he took a bird's-eye view of the real condition of the churches around him. Accustomed to work among professing Christians, and cognizant of all the openings, so to speak, of the wide gulf which separates profession from practice in the case of an overwhelming majority of them, he did not need a long time to discover the fact that the state of Christianity in the country was deplorably bad, and that, with such a low standard of faith and practice to present and appeal to, the Christianization of the heathen was simply out of the question. To be convinced of the truth of the religion he had come to preach, the heathen must have its good effects, in the lives of its sincere professors, displayed before them; and where the effects were so bad, anything like a favorable opinion of the creed with which they were associated, as consequents are associated with their antecedents, could not possibly be entertained. To secure, therefore, a favorable reception of Christian truth by our non-believing countrymen, the first thing to be done was to bridge over the chasm that separated Christian profession from Christian practice in the country, to elevate the tone and quicken the spirit of Indian Christianity. Various arguments might be presented in favor of the heaven-bestowed religion, the excellencies and claims of which he was determined to set forth. Its historical evidence with its mighty array of testimony so eminently fitted to set forth its supernatural origin and supernatural growth, its internal evidence based on its beautiful adaptability to our condition as guilty sinners trembling under the terrible sword of divine vengeance, the originality and grandeur of its doctrines, the beauty and sublimity of its moral precepts, the harmony of its parts, and the dazzling effulgence of its grand central truths,—all these might be dilated on with an eloquence quickened by intensity of faith and fervency of feeling. But these converging lines of proof, which conjointly present an array of evidence such as might bring infidelity itself within the pale of faith and obedience, could not be appreciated by the uneducated masses of our countrymen,—could hardly be

appreciated even by the educated few. But there was one argument which could be understood and appreciated by all—"the argument," as Mr. Taylor emphatically said, "of a *holy Church*." And this was the argument which Mr. Taylor ardently wished to be in a position to present before the heathen of the country, and that his ardent wish might become a fact, he vigorously commenced work among its professing but merely nominal Christians.

There was nothing original in this line of argument which induced Mr. Taylor to give up his cherished desire of preaching to the Hindus and Musalmans for a time, or to alter his pre-conceived plan of operations. The connection between the state of Christianity in the country and the work of propagandism begun by the missionaries is so obvious that it does not bespeak much penetration on the part of those who notice and recognize it,—that it betrays positive insanity on the part of those who ignore it. Mr. Taylor was not the only man, nor the first man, to see that the greatest obstacle which Christianity has to contend with here proceeds not from the opposition of our non-believing countrymen, but from the scandalous lives of its false professors. The missionaries as a body were thoroughly aware of this difficulty in their way, and did as much as they could, consistently with their stipulations—expressed or understood—with the churches they represented, to surmount and overcome it, long before Mr. Taylor was known out of California. There was, therefore, nothing original in the arguments which induced Mr. Taylor to postpone almost indefinitely the practical development of the missionary plan with which he came into the country. But there was something original in what he did, if there was nothing original in what he thought. Missionaries before his arrival had seen the obstacles before which his mighty spirit quailed for a time; but they had gone on with their own work, leaving Providence to overcome these difficulties in its own time and way, or devoting to the task of surmounting them such portions of their time and energy as they could snatch from their main duty. He, however, adopted a method of procedure which was singular, inasmuch as he gave up missionary work entirely for a time, and commenced work as an itinerant preacher to Christian congregations. And no sane man could find fault with him for adopting this line of action, since, being under no obligation to serve as a missionary, he was at liberty either to push on or to abandon the work he had come to accomplish. He was not an accredited agent of a missionary society, was his own master, and could therefore have his own way. But the missionaries, with whom some of his friends show a disposition to find fault, were not circumstanced as he was, and could not consequently

act as he did. They were not servants of Christ at large, but were servants also of the churches by whom they had been deputed to perform a particular work; and they could not abandon the sphere of duty marked out for them without playing with their consciences. And so, while we free Mr. Taylor from all blame for suspending his missionary operations for a time, we can also free the missionaries from all blame for steadily refusing to act as he did.

And here it may be proper to dispose of the question to which Mr. Taylor's well-known line of action has given some prominence, namely, Are the missionaries properly so called—that is, ladies and gentlemen sent by European and American churches to preach the Gospel to the heathen—at liberty to devote their time almost exclusively to work among nominal Christians? To this question we unhesitatingly reply, *No*. Missionaries are, as a rule, not at liberty, regard being had to their profession and to the promises, stipulations and vows involved therein, to devote to the work which Mr. Taylor pushed forward with might and main more than their hours of leisure snatched from their own sphere of duty. We say *as a rule*, for under special circumstances—circumstances demanding, and therefore justifying a temporary departure from established usage or routine work—missionaries may devote themselves exclusively, or almost exclusively, to work among nominal Christians. And we believe that some have actually been called to it by the Great Master, who has been pleased to signify his approval of their apparently erratic course by crowning it with signal and even astounding success. But what is justifiable in exceptional cases may be open to grave objections when adopted as a rule. Nor can we close our eyes to the fact that at present there is some danger of the standing policy of missions with reference to this question being reversed,—of missionaries in some parts of the country considering it their duty to consecrate their best hours to English congregations, and devote only the crumbs of their time to direct evangelistic work. To obviate this danger we would succinctly state the reasons which induce us to look upon the standing policy of missions on this head as the right policy, and to deprecate anything like a wholesale departure therefrom.

To substantiate our position we have not to plunge ourselves into logical subtleties and profound disquisitions. We have only to point out the patent fact that our view is in unison with that maintained and promulgated by the largest number of missionaries in India. There is hardly a single point on which anything like a consensus of missionary opinion can be obtained. Missionaries, like all educated men and independent thinkers, are at loggerheads with one another on many of the important questions which bear on their office and work; and the

varieties of opinion they have upheld and ventilated form a body of interesting missionary literature. But if there is one point on which something like a consensus of opinion can be obtained amongst them it is this, that their main work is *evangelistic*, not *pastoral*, and that therefore they are not at liberty to devote to European or Eurasian congregations more than their hours of leisure snatched from their own sphere of labor. Half-a-dozen missionaries may scarcely be found ready to justify the course which we have been pointing out as reprehensible as a rule; and the opinion of those who favor it, when weighed against that of almost the entire missionary body, would only kick the beam.

But why look to a consensus of missionary opinion? The views of the warmest admirers of what may be called the new policy are in accord with ours. These gentlemen even do not justify missionaries in this apparently erratic course except when they throw up their salaries and dissolve their connection with missionary societies. The fact that in their opinion the missionaries who work almost exclusively for English congregations should cease to be stipendiaries of missions as early as possible, and throw their support on the persons to whom they minister the bread of life, is an indisputable proof in favor of the position we occupy and are trying to maintain.

Nobody questions for a moment that the work which Mr. Taylor and his missionaries are pushing forward with such zeal, earnestness and success, will ultimately exercise a beneficial influence on that which may be called the special work of missions. The work of Christ in the country is not uniform or one-sided. It has many phases, and consists of departments which are indissolubly linked to and dependent on one another. But this universally admitted interdependence of parts does no more justify a particular worker's unauthorized migration from one department to another, or rather his desertion of his own appointed departmental work, than the well-known coherence of the varied departments of the public service justifies an officer's throwing up his own work for that of another with which it is intimately connected.

But Mr. Taylor was not fettered, as the missionaries are, and consequently the course of action he adopted was perfectly justifiable, though, as we shall show, not half so favorable to the work he came to accomplish as he thought, and as it has been represented to be by his friends. Nor was his success in this line of action less astounding than that of Mr. Moody in Scotland and England. He began work by paying what may be called a flying visit to the various mission stations of his church in Northern India, and organizing churches in Lucknow and Cawnpore,—churches which have since become, under able

missionaries, flourishing centres of pastoral operation in those parts of the country. He then proceeded to Bombay, and laid the foundation of a Methodist Church, which, under his own supervision, flourished so conspicuously that the eyes of the religious public were fixed upon the great wonder-working preacher. He visited several other places in the Western Presidency, and wherever he went unusual success attended and crowned his labors. Calcutta then attracted his attention, as well by its prominent position among the metropolitan cities of the country as by its need of Christian work. Here he is said to have encountered difficulties the like of which he had not seen in his lifetime, and here, therefore, some of the sterling virtues of his character were displayed to advantage. His wonderful perseverance and iron will overcame all the obstacles heaped up in his path, and he succeeded in forming the nucleus of a church which under his gifted successor is exerting in the City of Palaces a widespread and beneficial influence. From Calcutta he went to Madras, where his labors, as in other places, were abundantly successful.

The following figures, taken from the *Lucknow Witness*, show the glorious results of his short stay in other parts of the country than the north :—

Name of Place.	Members.	Probationers.
Bombay	207	75
Calcutta	92	76
Madras	205	145
Poona	109	32
Sind	46	37
Secundrabad.....	49	57
Bangalore	0	101
Total.....	<u>708</u>	<u>523</u>

Add to this the facts that he has created a sensation throughout the country in favor of Methodism, that he has infused a sort of new life into many of its churches, that he has popularized revivals in regions the inhospitable climate of which had been universally represented as unfavorable to such demonstrations of religious earnestness, and that he has opened the way for other eminent revivalists to think of our claims in their "circumnavigation" of Christian philanthropy, and we do not overrate Mr. Taylor's work when we say that few great men have accomplished so much within so short a time.

An attempt to trace such stupendous success to its proper causes is very desirable at a time when Christendom is still wondering at the mighty achievements of Messrs. Moody and Sankey. The success of all these known and honored revivalists has been variously estimated by various parties. Their friends and admirers have uniformly overestimated it, while those who

do not admire them or approve of their modes of procedure have done all they could to depreciate it. To steer between the errors committed by the one party and those committed by the other, to examine facts candidly and deduce no conclusions excepting such as are justified by them,—this becomes in consequence a task of difficulty. It must, however, be admitted that the success attained by these evangelists, however dazzling it may appear at first sight, is only *partial*, not general. It is confined to the masses, and has not risen many steps above the base of the social pyramid. The classes benefited in India by Mr. Taylor's ministrations are largely the unlettered classes, those which come under the general terms the "Eurasian" and the "poor white,"—terms which have of late attained to a rather unenviable notoriety. Keeping this fact—namely, the limited nature of the success attained—in view, it is not at all difficult to account for it. The following points will make the matter clear.

The success attained is attributable in the first place to Mr. Taylor's departure from what may be called *the rigid and conventional style of preaching* now in vogue. This style of preaching should by no means be made the butt of all the ridicule which has of late been hurled against it by many well-meaning and right-minded persons. But it must be conceded that, though eminently fitted to benefit the educated classes, its influence over the masses, over those who are destitute of education and refinement, is almost *nil*. Mr. Taylor and his friends have discovered and boldly adopted the right method of reaching these large though neglected classes. His style of preaching is positively insufferable in a congregation of refined and educated persons. To show this we would refer to a sermon of his which we had the privilege to listen to at Shajehanpore,—a sermon, moreover, which, as it was preached to a congregation of intelligent and venerable missionaries, might have been purposely placed a little above his usual mode of preaching. We have forgotten the text on which he preached, but that is not a matter of much consequence, inasmuch as Mr. Taylor, though he condescends to bow to the prevailing fashion by giving out a text, is too big to allow himself to be confined within its narrow plot of ground. He spoke of the indifference and apathy with which the birth of the Saviour was regarded in Bethlehem, and minutely reported some conversation imagined to have been held between the fruit-sellers and corn-dealers of that important though small town and the wise men who came from the East to pay homage to the new-born King of the Jews. He then passed into the glorious regions wherein the Apostle to the Gentiles saw and heard things unspeakable, and faithfully reported a debate which had been solemnly carried on in a parliament of angels and archangels. He then *whistled*, and showed how an angel

descended from the heavens to favor mankind with a message from on high. He then referred to a prophetic declaration of the Old Testament, and after railing at university education and giving utterance to the important fact that he had been educated in his "father's vineyard," he favored his audience with an interpretation which, though represented by him as exceedingly original, was regarded by them as exceedingly eccentric. The discourse was a marvel of bad taste and bad reasoning, and the educated ladies and gentlemen who listened to him could not but regard its tedious length with evident impatience: But if this identical sermon had been preached to a congregation of uneducated men, this marked impatience would have been converted into an intense interest. Mr. Taylor knows the persons to whom he has to preach, as well as a great statesman like Bismark knows the men with whom he has to deal. He knows that many of his hearers are little better than little children, and that if he wishes to influence them he must resort to the style of lecturing which is utilized in the lower forms of a grammar school. And while the learned platitudinarian, whose sermon is a model of good taste, good composition and unexceptionable logic, fails to make the slightest impression upon their dull minds, his influence over them is unbounded. Without speaking disrespectfully of anybody, we may say that the same reason, which, in the opinion of Lord Macaulay, made Cardinal Richelieu a great statesman, makes Mr. Taylor a great preacher, namely, a conviction that mankind in general, or the parties with whom he has to do, are not better than little children.

We cannot take leave of this portion of our subject without referring to the well-known oddities and eccentricities with which his sermons abound. They are displays of wit and even drollery, pleasant stories, droll anecdotes, queer turns of expression, quaint imagery, amusing witticisms, and such like things—things which are not bad in themselves, though positively reprehensible when mingled with the solemn services of the Church of God. If these things were absolutely necessary to bring his philanthropic labors to a happy issue, we might not be induced to make them the subject of a severe sentence of condemnation. But they were *not* essential to the success of his enterprise, inasmuch as they are never resorted to by several successful preachers of his own class, such as Dr. Thoburn, Mr. Osborn and others. They are, moreover, doing some positive mischief by raising a host of servile imitators, preachers who, destitute of Mr. Taylor's ability but furnished with his defects, are in different spheres of labor converting preaching into charlatanism, the solemnity of religious services into the buffoonery of farcical performances. To these preachers we have to say, *mutatis mutandis*, what Frederick the Great said to Voltaire, "I can bear with your

“faults for the sake of your merits, but your niece has not written “*Mehomet!*”

Mr. Taylor's great success may in the second place be traced to his bold departure from what may be called *conventional systems of theology*. The “spruce” theologian of the day takes upon himself the agreeable task of tracing the work of conversion from its commencement to its consummation, and points out its various stages with mathematical precision. The anxious soul in quest of this blessing must pass through certain prescribed conditions, must experience a season of penitential grief, then a season of unavailing effort, then a season of despondency, and finally get into rest at the foot of the Cross. The sinner must, like Bunyan's pilgrim, weep over his burden of sin and iniquity, run eagerly out of the city doomed to destruction, pass tremblingly under the awful precipices and crags of the mountain which overhangs and overshadows the path of Legality, get a fall into the Slough of Despond, and finally emerge into happiness and glory at the sight of the Cross! Even those theologians who do not admit the necessity of so artificial and fanciful a division of the work of conversion cannot see how a soul can have rest in Christ before experiencing a season of spiritual sorrow and spiritual gloom. Mr. Taylor, however, has shaken off the fetters of stiff, crystallized theology, and instead of calling sinners to penitential sorrow invites them to rest and joy; and, as sinners most naturally like to rejoice rather than weep, they listen to his preaching with hopefulness and come forward with promptitude. There is also another point in which he differs from the “spruce” theologian. He makes no distinction between respectable and arrant sinners, and does not prescribe for the latter an amount of penance fifty-fold more trying than what he prescribes for the former. The respectable sinner who gratifies his inclinations and passions in the ballroom or at the billiard table is not entitled, in his opinion, to more consideration than the ragged rascal who has ruined himself in the tavern and the brothel. They both have lived without God in the world, and if any penance is to be prescribed, they must both be called upon to pass through or groan under the same amount and degree of it. Instead of encouraging respectable sinners by bright smiles, and discouraging arrant knaves by dark frowns, he brings good news, the genuine Gospel, to all classes of men living without God in the world;—and his triumph is marvellous.

Another reason of Mr. Taylor's success is his bold departure from what may be called the *conventional caste rules of society*. Mr. Taylor is old-fashioned enough to believe that there are only two castes recognized in the Bible, the converted and the unconverted; and he does not allow his movements

to be fettered by those artificial rules which have set different portions of society in array against one another. He does not approach persons belonging to the lower orders of society as a refined gentleman, determined in the greatness of his condescension to raise them to a comfortable position beneath his feet. On the contrary he calls them to a close masonic fraternity, wherein every man is a brother, and every woman is a sister. However low may be the social standing of the candidate for initiation into this sacred order, the moment he is brought in he is on a par with its most respectable and most gifted members. Mr. Taylor is to him "Brother Taylor," and Mrs. Taylor is to him "Sister Taylor." He is raised both spiritually and socially, and, penetrated with a sense of the real dignity of human nature, he meets man as man, even while, smitten with a sense of his unworthiness, he humbles himself before God. We do not say that Mr. Taylor has adopted the right policy; but we do maintain that this policy has led to his being hailed as a friend amongst people who do not care a straw for caste-proud preachers of the Gospel. And we must not forget that his wonderful success among the lower orders of society is, humanly speaking, mainly attributable to that greatness of soul which has raised him above the narrow, caste prejudices of society.

Add to all this Mr. Taylor's triumphant faith in his mission, his boundless energy, his wonderful perseverance and his marvellous elasticity of both principle and disposition, and we have enumerated all the prominent causes of his remarkable success. Mr. Taylor's faith in his work and his own call thereto, and in his own method of operations is so great that at first he seems to be the very type of self-esteem and self-opinionativeness. His motto is *nil desperandum*, and every step of his extraordinary career shows his iron determination never to allow himself to be defeated. The cases that are most unpromising, that lead ordinary minds to the last stage of hopelessness and despair, are the very cases on which he bestows his best attention and his best efforts. And when once he has undertaken a case, however bad and unpromising it may be, he will not abandon it till his object is gained. The example of lady crusaders doggedly and persistently continuing in prayer and supplication, till recalcitrant publicans sit down in sackcloth and ashes to weep over the ruin they have brought to countless bright homes and blithesome hearts, is the sort of example Mr. Taylor sets in almost all the steps he takes in his line of action. Nothing daunts him, nothing damps his zeal, nothing causes his buoyant spirits to droop. His enemies attack him, his friends desert his cause, his converts fall away from the right path, but his hopeful and cheerful frame of mind never abandons him, his belief in his mission is never shaken. Such a man, with such a disposition and such hopes, never

fails to be successful, simply because *defeat* is one of those words which are not found in his dictionary.

But now let us pass on from Mr. Taylor's work to his *missionary policy*, which is not without some traits of originality and attractiveness. What the main features of this policy are it is rather difficult to say, as Mr. Taylor himself has, as a rule, never been very communicative on the point, and his friends have attributed to him sentiments so various, incoherent and contradictory that it is impossible for a man to advocate all of them and at the same time continue sane. We must wait till the big book he has written on his Indian career is out, in order that we may be in a position to set it forth in all its entirety. But meanwhile no one who has watched his career here will object to our representing the following as its principal, salient features.

Mr. Taylor wishes in the first place to surround the country, or to gird it, with what may be called a *belt of holy churches*. He wishes to raise, in those centres of influence from which the light of civilization is radiating into circumjacent regions, and through them into the remotest borders of the country, churches of a primitive, apostolic stamp, and by presenting Christianity in all its simplicity, purity and glory, as well as by removing the obstacles presented in the scandalous lives of its false professors, to draw the people towards them. This is certainly a noble object; and as far as it is accomplished so far will it prove a powerful auxiliary to the cause of missions. It must, however, be admitted that all this can be but *partially* done before the millennium. Churches thoroughly holy, burning with missionary zeal and missionary earnestness, and presenting no obstacles to the spread of truth in the lives of their individual members, are beautiful visions not to be realized for many a long day to come. And if missionary operations in general were suspended till such churches had been reared, or, in other words, if missionaries were to defer working for the natives till they had presented to them an irrefragable argument in spotless congregations of believing men and believing women, the evangelization of the country would have to be indefinitely postponed, or perhaps thrown beyond the confines of possibility. To draft missionaries, therefore, from their own work, and depute them to perform this, is in our humble opinion somewhat chimerical and Quixotic. This is an important branch of the Lord's work in this country; but it is distinct from missionary work, and ought to have its own institutions and agencies. The two branches of the work cannot be carried on by the same person at the same time. Imagine a man who has a flourishing congregation of Christians to watch, distinguishing himself and winning laurels as a bazar preacher! It is simply impossible, inasmuch as the *whole* of his time and attention is needed to enable him to discharge faithfully his duties

towards the precious souls over whom he exercises a spiritual supervision. If he attempts, as some preachers do, both the duties, he will be in the position of the man who attempts to please two masters and succeeds in pleasing neither. We therefore object to missionaries being drafted, save under exceptional circumstances, from their own work, even for so noble an object.

Mr. Taylor in the second place wishes to raise up a missionary agency to be supported by his own churches, and sent forward by them to perform what may be called aggressive work among Hindus and Musalmans. This is also a very worthy object, but it is to be feared that, humanly speaking, neither he nor his immediate successor will live to see the good day when such an agency will be an accomplished fact. His churches are too poor to maintain their own without considerable assistance from Europe and America, from which continents men and money have up to date flowed in to help forward his work. In plain English, they cannot build their own places of worship or support their own pastors *unaided*. It will therefore be long before they are in a position to take part in the aggressive work of missions; and if missionaries have to withdraw from their own sphere of labor in order to make these churches flourish, the evangelization of the country will again be indefinitely postponed. To make it possible for his churches to undertake such work, Mr. Taylor is doing his best to cheapen, so to speak, missionary labor. But some of the unnatural rules which he has been compelled to adopt in this attempt give a Quixotic character to his entire policy, and foreshadow its complete collapse. His missionaries, for instance, are not allowed to marry.¹ But one of them *has* married, and others, it is to be feared, will follow suit. That money—call it filthy lucre if you please—has had a great deal to do with raising the intelligence, respectability and piety of the ministry in all countries under the sun, as with almost every other reform, Mr. Taylor and his friends are apt to forget.

Mr. Taylor moreover wishes to raise up a lay agency such as will render to the mission cause the sort of assistance which was rendered by John the Baptist when the great missionary enterprise initiated by God dawned. This improvised agency, though fitted to do much good, cannot, it is plain, supersede the regularly trained and appointed agency of missions. The work they are expected to do is too fitful, too spasmodic to render the systematic work of men set apart for missionary toil unnecessary and useless. Nay, their labor, when not followed up and supplemented by that of persons better trained than they can

¹ This is, we think, a mistake. We have made inquiries, and are unable to learn that celibacy is in any way required. Even if there is such a rule, the missionaries seem to feel perfectly free to break it.—Ed. *I. E. R.*

possibly be, would not effect much; while it is an undeniable fact that the glorious visions, entertained by some, of the good likely to result from their unpaid labor, have not yet been realized anywhere in the extensive field occupied by Mr. Taylor and his colleagues. Mr. Taylor's system, moreover, is inherently unfitted to feed and nourish that sublime style of piety which, properly exhibited, does more good than a world of preaching. It has too much of what is called "religious rowdyism," too much of the turmoil of perpetual action, and too little of the charm of quiet meditation to be fitted to produce and foster sublime piety, lofty self-consecration or heroic virtue. If we go out in quest of a female who could remain wrapt in meditation and prayer for hours like Madame Adorna of Genoa, or of a man of a symmetrical and beautiful character like that of Fénelon of Cambrai, we must leave the tents of Mr. Taylor very far indeed behind us.

Mr. Taylor's work when superadded to the current work of Indian missions might prove an invaluable acquisition to them. Some of Mr. Taylor's friends, however, are not content to see it occupying this *subsidiary* position, but go the length of representing it as the only proper work of missions, destined to supersede their current modes of procedure. As a rule they underestimate, and even decry, the systems in operation in mission fields. In their opinion, orphanages do not pay, mission schools only prepare boys for the entrance examination, theological seminaries are nuisances, and a paid native ministry the standing curse of missions. In their opinion all that the country needs in the present stage of missionary operation is to sweep away mission compounds and mission schools with the besom of destruction, and to place mission work on the stable basis on which Mr. Taylor is rearing its superstructure. Those who have carefully read Dr. Newman's letters published some time since in the American paper the *Christian Advocate*, will admit that we are not misrepresenting things when we say that reformers of the *ultra-Taylorite school* are occupying a position hostile to the modes of operation ordinarily resorted to in Indian missions. While we admire the enthusiasm of these good men and appreciate their work, we cannot but join issue with them when they go the length of attacking that which may be represented as the backbone of the missionary enterprise in the country. A belt of holy churches (or rather partly holy and partly unholy—a thoroughly holy church being an impossibility before the millennium) would not Christianize the country with the magical celerity with which it was expected to be evangelized by those of our wise countrymen, who on seeing the telegraph wires mounted exclaimed, "When these wires are completed, Government will pull them, and the whole country 'will be Christianized!'" It would not render bazar preach-

ing, as conducted by men set apart and *therefore* paid for the purpose, school work as managed by paid teachers, orphanage supervision through the instrumentality of paid agents, and theological instruction imparted by paid professors to paid students of divinity,—it would not render these, and other things of the sort, useless superfluities. Nay, we believe that when Mr. Taylor's own system passes from its present rudimentary into an advanced stage, it will itself develop into all the institutions which are decried by some of his friends, and he will have to send agents to Europe and America to collect funds to support them! Mr. Taylor is doing an incalculable amount of good through his zealous missionaries, and if he had done nothing more than send out the preachers and female laborers that he has, his claim to the lasting gratitude of the country would be universally recognized. We sincerely and heartily advocate his work in addition to the current work of Indian missions, not certainly in supersession thereof.

ART. V.—CANARESE LULLABIES¹.

 TRANSLATED BY REV. J. C. W. GOSTICK, MYSORE.

THE following lullaby was composed by Huchchanna, a village accountant, of Sólúr. It is written in praise of Kusha and Lava, the famous sons of Ráma. The first few verses are confined to glowing descriptions of the women who nursed the boys in infancy, and from them we may clearly learn the Hindu's beau-ideal of female beauty and grace. At the fifth stanza the poet closes the description and addresses Kusha and Lava. Throughout the poem Vishnu is spoken of as their father under his various names, and his mighty deeds in the incarnations are narrated. In the fifth stanza the theme is the theft of the Vedas, and the fish-incarnation. In the next the turtle incarnation and the supporting of the mountain Mandara during the churning of the 'milk sea' are alluded to. Then the Buddha incarnation is mentioned, concluding with a reference to the horse-incarnation yet to come. The succeeding verses are panegyric. The boys are addressed as the hope and stay of the great line of Raghu (Ráma's great-grandfather), and the last verse contains a pathetic appeal from the village accountant that they would come and dwell in his home.

I.

Women like famed Manmatha's wife,
 Large-eyed with tresses long,
 Bending with oscillating breasts,
 Did rock and sing a song.

Chorus.

Jó, Kusha, Ráma's worthy son !
 Jó, vanquisher of foes !
 Jó, Lava, from Shri Ráma sprung,
 Thy strength the foeman knows.

II.

Women with waists a hand might clasp,
 Small as a finger ring,
 Whose jewels in sweet cadence rang,
 Did rock the cot and sing.

Chorus.—Jó, Kusha ! etc.

III.

Women with bright and sparkling eyes
 As large as two hands joined,
 Stooping with slender waists, with joy
 To rock the cot combined.

Chorus.—Jó, Kusha ! etc.

¹ Continued from No. IX., p. 37.

IV.

On Kusha and on Lava they
 Their lotus-eyes did strain ;
 They rocked the cot with tinkling arms,
 And sang a sweet refrain.

Chorus.—Jó, Kusha ! etc.

V.

Your father Vishnu killed the thief
 Who stole the Vedas dear ;
 He saved from woe the holy gods :
 Ye sons of Sítá, hear !

Chorus.—Jó, Kusha ! etc.

VI.

In turtle's form he helped the gods
 Who mourned their hapless fate,
 The sunken hill he raised aloft,
 Ye sons of Vishnu great !

Chorus.—Jó, Kusha ! etc.

VII.

A noble saint in rishi's form
 Him Saraswati blest,
 Like some proud steed again he'll come :
 Ye sons of Sítá, rest !

Chorus.—Jó, Kusha ! etc.

VIII.

Grandsons of Dasharatha, jó !
 Unmatched in wisdom's ways
 Ruthless amid the battle's din,
 Superb as solar rays.

Chorus.—Jó, Kusha ! etc.

IX.

Ye pillars of the Raghu race
 Like to Manmatha bold,
 Your birth dispelled all Sítá's grief
 Your grandeur can't be told.

Chorus.—Jó, Kusha ! etc.

X.

Jó, jó, Mukunda's sons far-famed,
 Strong-limbed and lotus-eyed,
 Jó, sons of Sítá, hear my prayer,
 Within my home abide.

Chorus.—Jó, Kusha ! etc.

The next lullaby, in praise of Krishna, refers chiefly to his birth and victory over the monster serpent Kálýóraga :—

I.

On Shrávana's eighth day, at eve,
 When Róhiṇi did shine,
 The "father of Manmatha" came.
 Gods rocked the babe divine.

Chorus.

Láli, fair Lakṣhmi's spouse, who rul'st
 O'er heaven, earth and hell,
 Láli, the gods are blest by thee,
 Thou kill'st the serpent fell.

II.

Four chains the holy Vedas formed,
 Four worlds a eradle were,
 "Oh father of the 'four-faced,' come!"
 They rock'd and breathed the prayer.
Chorus.—Láli, fair Lakṣhmi's, etc.

III.

The lotus-eyed who fled with fear
 When they the snake did see,
 Gaysome returned, with jewelled arms
 Those moon-faced ones rocked thee.

Chorus.

Láli, fair Lakṣhmi's spouse, who rul'st
 O'er heaven, earth and hell,
 Láli, the gods are blest by thee,
 Thou kill'st the serpent fell.

In his book on the *Religion of the Hindus*, Ward says :—“ The black-faced monkey Hanuman, the son of the god Pavana, by Anjaná, a female monkey, is believed to be an incarnation of Shiva. The Hindus worship Hanuman on their birthday to obtain long life, which they suppose this monkey can bestow, as he is immortal. In some temples his image is set up alone, and in others with that of Ráma and Sítá, and worshipped daily. The worship of Ráma is always preceded by a few ceremonies in honor of Hanuman.” The following verses are a translation of a lullaby sung to his praise at the present time. In the first stanza Vishnu and Ráma are spoken of synonymously, and allusion is made to Bhúdévi (the goddess Earth). Anjaná-devi and Váyu, the mother and father of Hanumanta, are mentioned in the second. The defeat and death of Lankini, the giantess who defended Lanká, by Hanumanta, and his carrying of Ráma's ring to Sítá and of her jewel to Ráma, are the chief topics of the third.

I.

O friend of mighty Vishnu !
 Bhúdévi's chosen lord !
 In life, in death the constant friend
 Of Ráma the adored !
 The lord of heaven, Indra, thee
 For noble deeds did praise ;
 The mystic Vedas are to thee
 As old-accustom'd ways.

Chorus.

Jó, jó, Hanumanta !
 Jó, lord of riches vast !
 Jó, highest-gifted lord !
 In prowess unsurpass'd !
 Jó, jó !

II.

Anjaná-dévi bare thee
 To Váyu thy great sire ;
 Thou servedst Vishnu lotus-eyed,
 The demons felt thy ire.
 Throughout the world thou'rt famous ;
 In Sítá's deepest grief
 From thee the sacred nectar came,
 And soon she found relief.

Chorus.—Jó, jó, Hanumanta !

III.

Lankini withstood in vain
 Thy path to Lanká's halls ;
 And Bramha's potent arrow sped,
 Harmless on thee it falls.
 From Ráma's hand to Sítá's
 Thou took'st the welcome ring ;
 From Sítá's hand to Ráma's thou
 A token good didst bring.

Chorus.

Jó, jó, Hanumanta !
 Jó, lord of riches vast !
 Jó, highest-gifted lord !
 In prowess unsurpass'd !
 Jó, jó !

The Lingaits sing the following lullaby in praise of Párvati, the wife of Shiva ; it was composed by the poet Shivabasappa of Surapura, and refers to the quarrel between Párvati and her father Dakṣha-Bramha, and to her being again born as the child of Himavanta and Ménaki :—

I.

Dakṣha the son of Bramha
 (For rage his heart did fill)
 Oblations made, and loudly cried
 "Great Shiva I will kill."
 Párvati at once arose
 And left her husband's side,
 And, fill'd with wifely love and fear,
 To her dread father hied.

Chorus.

Jó, jó, queen Párvati !
 Jó, Himavanta's child !
 Jó, Gauri, Shiva's wife !
 Renown'd for merey mild !
 Jó, jó.

II.

She uttered words of wisdom,
 He heard with frantie ire ;
 O'ereome with grief, with mad resolve
 She leapt into the fire.
 In pure Ménaki's still womb
 Nine months she humbly lay,
 Then to the world again she came
 In the appointed way.

Chorus.—Jó, jó, queen Párvati ! etc.

III.

In golden cot they laid her.
 In crowds the women came,
 For far and wide the tale was told,
 Great was the infant's fame.
 And when they saw its glory,
 And saw its glory's sheen,
 " 'Tis Párvati," they gladly cried,
 " 'Tis Párvati the queen."

Chorus.—Jó, jó, queen Párvati ! etc.

IV.

O Párvati, of merey
 Thou pure primal spring !
 As sunlight dissipates the gloom,
 Joy to the good dost bring.
 As bees o'er flowers hover,
 Thou with the good dost stay,
 In Surapura, Párvati,
 Abide with me I pray.

Chorus.

Jó, jó, queen Párvati !
 Jó, Himavanta's child !
 Jó, Gauri, Shiva's wife !
 Renown'd for merey mild !
 Jó, jó !

ART. VI.—THE HISTORY OF PROTESTANT MISSIONS IN INDIA, *from their commencement in 1706 to 1871.* By the Rev. M. A. SHERRING, M.A., LL.B., Lond. London: Trübner & Co., Ludgate Hill. 1875.

THE volume whose title stands at the head of this article supplies an undoubted want in missionary literature. Till its appearance no history of Missions at once comprehensive, compendious and reliable was to be found; and the curious student of history, or the missionary who desired to shape his plans and labors by the light of experience, was obliged to exhume information piecemeal from such disjointed and fragmentary works as Brown's *History of Missions*, or from the more valuable but no less incomplete pages of Hough's *History of Christianity in India*. In Sir John Kaye's work with the same title we have an admirable bird's-eye view of the rise and spread of Christianity as a whole; but the record of missionary effort is so mixed up with the labors of bishops and chaplains among the European residents, that one gets at the former only by a painful process of burrowing and sifting among the latter, and, when got at, the information is found to be small in amount and meagre in details. Besides these sources of knowledge one had nothing to fall back upon except such histories of isolated missions as Marshman's *Lives of Carey, Marshman and Ward*, or such general and discursive dissertations as Duff's *India and Indian Missions*, both excellent in their way, but laying no claim to be regarded as more than fragmentary contributions towards a still unwritten and comprehensive history.

Nor, indeed, till now did the elements necessary for such a history exist in sufficient quantity and exactness to warrant its compilation. Only within the last twenty years has any attempt been made to collect and summarize the statistics of mission work and its results in India. The two sets of statistical tables prepared by Dr. Mullens in 1851-61, and that recently published, chiefly under Mr. Sherring's editorship, and bringing down the census of results to 1871, are the only reliable data which we possess for ascertaining the present position of the various Protestant missions in India, and their relative progress during the last two decades of years. And, although Mr. Sherring does not himself say so, it can, we think, scarcely admit of a doubt that the preparation of these statistics, while furnishing him with most valuable and essential material of history, gave at the same time the impulse to his historic pen. Then, among other causes contributing to make a comprehensive history of Indian Missions both desirable and more easy of accomplishment, we have the firm hold which even the more recently established missions are taking on

their respective fields ; the extensive trial which has been made of agencies and modes of work varied, and sometimes almost opposed ; and the frank, if not cordial, recognition which missionary effort and its results are now meeting at the hands of that Government which, little more than half a century ago, took up against missions a position of determined and intolerant hostility.

From the scholarly and accomplished author of *The Indian Church during the Mutiny* and several other standard works, who by his compilation of recent statistical tables had specially qualified himself for the task, a history of Protestant Missions was to be expected which, while sufficiently comprehensive, accurate and reliable to be of real value as a book of reference, would at the same time possess such graces of style as to attract and fascinate even the general reader. By undertaking and completing his task he has laid his brother missionaries under a deep debt of gratitude. His aim, as clearly laid down in the preface, was "to furnish an outline of the various methods, plans and projects which have been pursued in the formation and growth of the Indian Protestant Church, sufficiently minute to be correct, and yet so compacted together and interwoven as to suffer neither in unity nor comprehensiveness. My desire, in short, has been to show how the wave of Christianity, commencing in one corner of the land, has gradually advanced until it has spread over the whole country." This aim, we think, he has very successfully achieved ; and, as the result, we have before us a history clear and connected in its narrative, sufficiently full in its details, and attractive in its style, while so arranged and methodized as to easily yield up its information to the student of history, and to be peculiarly valuable as a book of reference on missions. To us one of its chief excellencies is its suggestiveness. Mr. Sherring is not content with presenting the dry facts, or even the stirring romance of missionary life and labor. Not only does he with wisely sparing hand point the moral and read off the lesson which distinguished success or failure suggests, but even when he, with rare reticence, avoids this, he so presents the facts as that they themselves become eminently suggestive. Every new chapter, almost every page, bristles with valuable hints which cannot fail to suggest to every missionary reader points of comparison with his own work,—revealing, it may be, the hitherto undiscovered causes of failure, confirming him in courses of action on which he may have but timidly and tentatively entered, or leading him to adopt new modes ensuring the desired success.

While approving generally of Mr. Sherring's division of his subject into groups naturally and geographically attaching themselves to great missionary centres, there does seem to us a little want of historical perspective, or rather a reversal of its usual laws, in the treatment of earlier as compared with more recent

mission history. The early history of the Danish Mission at Tranquebar and its offshoots, for instance, is given with considerable fulness and detail, occupying the first sixty pages of the book, while to the same district and its missions during the present century scarcely twenty pages are assigned; and the entire extensive group of missions scattered over Central India and the adjoining provinces is summed up and dismissed in a bare modicum of some thirteen pages. We can well understand, however, that this want of perspective, which brings into greater relief earlier as compared with more recent history, is in a great measure natural and unavoidable. It owes its existence to the operation of the same cause which makes the distant spectator of the battle a more full and reliable narrator of its varying fortunes than he who mixes in its tumult. The missions of last century are now removed to such a distance from the historian as that they can be clearly and calmly grasped, and all their details mastered and limned. The historian is himself a maker of the modern history which he writes—a soldier in the thick of the battle, bewildered somewhat with its smoke and dust. Of the modes of work which are still only on trial, the results cannot be definitely given; nor can he speak of missionaries still in the field with that unrestrained freedom of praise or blame with which he can review the character and work of those who have played out their part and rested from their labors. Mr. Sherring shows great tact and moderation in speaking of contemporary missionary brethren. He departs from his usual reticence only when speaking of such old and renowned heroes as a Duff and a Wilson, a Kennedy and a Mather, and a few others like them, whose long periods of distinguished service in the high places of the field raise them far above the reach of jealousy and detraction. When he blames at all, it is only to bring down the lash of censure with stinging force on such offenders as the Leipzig Lutherans, who have made themselves notorious by shameless proselytizing from other missions, and by sanctioning, if not fostering, all the evils of caste within a Christian church.

It is not our intention in this review to indicate further than has already been done the historic methods which Mr. Sherring has followed, or to discuss the very admirable grouping into which his successive pictures of missionary life and labor have been thrown. Still less do we intend, by a string of quotations and comments, to present our readers with a few of the pearls of thought and diction which are found scattered at random throughout the pages of his goodly volume. Feeling sure that the book itself will soon find an honored place on the shelves of every missionary's library, such a mode of treatment would be unnecessary and superfluous. We desire rather to bring before

our readers a few of those great lessons which the missionary experiences presented in this volume are fitted to teach and suggest, and to discuss the conclusions drawn by its author, in so far as these are still matter of doubt and controversy. To every true worker in the mission field this is the most important question: What has the past to teach me for my guidance in the present? How can I profit by the experience, the successes and the failures of those who have "finished their course" before me, or who still "fight the good fight of faith" in other parts of the field?

In the opening sentences of the volume, the date which assigns the year 1705 as that of the first Protestant mission to India suggests comparisons with Roman Catholic missionary effort, well worth considering, and not at all flattering to the then state of Protestant Europe. More than a century and a half before Ziegenbalg and Plutschau began their labors at Tranquebar on the east coast, Francis Xavier had burst like a meteor upon the western shore of the peninsula, and, with an enthusiasm that never flagged, a faith that never staggered, and an energy that never seemed to weary or wear out, had planted the Cross in thousands of Indian villages, and baptized into the faith of the Crucified One hundreds of thousands of Indian converts. It may be, as it has often been urged, that Xavier's zeal burned more for the triumph of his church and order than for that of Christianity and its saving and cleansing power, that his doctrines were unsound, his knowledge of the native languages imperfect, and consequently his teaching marred by many defects and crudities. It may be affirmed that his converts were no more changed and Christianized than the baptismal sprinkling and sign of the cross could make them, where Christ was unapprehended, the heart untouched, and the life unchanged. All this may be urged with considerable truth; but still there remains the great fact of sacrifices made, hardships undertaken, almost superhuman efforts put forth, that poor fishermen on the Malabar coast, no less than native nobles and the magnates of the Portuguese viceregal court, might learn to bow at the name of Jesus, and confess him as their Saviour and their God. Not less can it be doubted that had his successors in the mission field been men of like apostolic faith, devotion and zeal, instead of grasping priests and cunning impostors, such a work would have been done in Southern India as would have won for the Church of Rome the great mass of its teeming populations, and shut the door effectually against the entrance of Protestant agents. And while all this was being done; while Xavier's noble work was being flashed before their eyes; while his unworthy successors were avoiding all that was best and noblest, and imitating all that was false and faulty in his labors—while they were striving to win the Syrian churches

to Rome by blandishments, or to crush them by persecution, what were the churches of Protestant Europe doing? The truth must be spoken. Nothing! They were content to look on while Xavier agonized, as if the Christianizing of heathens was a work in which they had neither interest nor part. The struggles of the persecuted Syrian Christians and the cry of their anguish seem to have drawn from them no sympathy, or at least no effort to save. And it was not till a century and a half had passed away that in one of the smallest Protestant states of Europe, and that holding but a small stake in the great Indian peninsula, the missionary spirit first arose and began to concern itself about the perishing millions of Hindustan. Much, doubtless, may be urged in excuse or extenuation of Protestant lukewarmness and backwardness in taking up the cause of missions. Whilst Xavier was running his brief but glorious career in India, the Protestant churches of Europe were only emerging from the throes of the Reformation epoch, and maintaining a fierce struggle for existence against the deadly hostility and persecuting power of Rome. Struggling for bare existence themselves, they had no thought nor energy to spare for swarthy heathen thousands of miles away. Even after Protestantism had emerged from these struggles and made good her position, the selfishness and narrowness which exclusive and engrossing care for self-preservation and self-interest never fails to engender still clung to her, and she was fain to rest and be thankful, to enjoy a breathing-space of ease, as she lay on her oars and watched the ebbing tides of moderatism, which threatened to strand her on the mud at last. During the sixteenth and seventeenth centuries, indeed, we find a few faint gleams of the missionary spirit breaking out in isolated—generally abortive, but not the less noble—efforts for the ingathering of the heathen. Such was that undertaken by a noble but ill-fated band which in the middle of the sixteenth century left Geneva to carry the Gospel to Brazil. Such, nearly a century later, were the missionary efforts of the Swedes in Lapland and the Dutch in Ceylon. Such, too, was the Danish mission to Tranquebar, the narrative of whose struggles and triumphs forms the opening chapter of the *History of Protestant Missions in India*. It is much to the honor of these smallest and weakest of Protestant states that in them alone a few sparks of the fire of missionary zeal burst forth and were cherished; while larger and more powerful states like Germany and England were content to look on with apathy, or to evaporate all their zeal in sending gracious letters of sympathy, or miserable doles of money quite insufficient to keep the wolf from the doors of the self-sacrificing men, to whose other anxieties and discouragements was often added the want of all things necessary not only to comfort, but to a bare and pinched subsistence.

Up to the close of the last century even, so little were the claims of the heathen on the Church of Christ understood or acknowledged, that the few zealous men who dared to advocate them were sneered at and opposed by the magnates of the English and Scottish churches alike. The leaders of the church courts in Scotland were not ashamed to denounce missions to the heathen as unchristian and revolutionary—a “flying in the face of “Providence,” who had constituted our dusky cousins in India worshippers of dumb idols and makers of miraculous muslins, and the woolly-headed, thick-lipped sons of Africa hewers of wood and drawers of water for behoof of Christian and civilized men! One is forced to wonder now how these venerable “pillars of the church” could go on reading from their pulpits those glorious Messianic psalms and prophecies which speak of the spread of Messiah’s kingdom to earth’s remotest bounds, and of the ingathering of the heathen as fellow-heirs in all its light and liberty and joy, who could go on reading the Saviour’s last command to his disciples, in virtue of which they themselves were commissioned as ministers of his word, without catching a single glimpse of the meaning wrapped up in these pregnant words, or being fired with one spark of zeal for the speedy advent of the Saviour’s kingdom. That they did so, that they continued so long to read with “the veil upon their hearts,” reads to us a most emphatic and important lesson—this, namely, that men can only find in the Bible and take out of it that which they have spiritual insight to see and comprehend; that the man of small heart and contracted sympathies will altogether fail to see and grasp truths that sparkle on the sacred page, and lie revealed in Heaven’s own light to the man of large heart and broader sympathies. Let those well-meaning but mistaken men take warning, who will insist that all Bible truth, like a pure and perfect chrysolite, lies enshrined in the articles of some confession or creed, and who would stereotype once and forever the bounds and content of the Church’s faith. If our forefathers for so many generations remained spiritually blind and unreceptive to the missionary spirit and injunctions, that to us seem to flash with so bright and overpowering a radiance from the sacred page, may there not be truths equally weighty, duties equally solemn, which we of this age have still failed to grasp or discharge, but which our children, with enlarged spiritual vision, shall see and reverence, while they wonder at our blindness, even as we wonder at the blindness of our sires?

Scattered over the pages of this history we meet many valuable hints and suggestions as to the best modes of prosecuting our mission work. As was to be expected from a writer of Mr. Sherring’s ripe culture and breadth of view, he has no sympathy with that section of the missionary body in India who of late

years have tried to ban every form of work and agency which does not harmonize with their own narrow views and operations, and who would restrict the means of evangelizing India to the simple preaching of the Gospel. If Christianity is ever to become inwrought into the social life of Hindustan, it must avail itself of every possible agency, and set in operation every practicable means of bringing divine truth into contact with the hearts and lives of the people. There are aboriginal tribes so sunk in ignorance that simple preaching, or rather the communicating of oral instruction by breaking down to them the truth of salvation in very small crumbs to suit their limited capacity, is the only means which, in the first instance at least, can be brought to bear upon them. But in large city centres where the thirst for learning has been aroused, and where Young India is eager to slake that thirst at the fresh and flowing springs of Western literature and learning, missionaries would, in our view, have been blind to the true interests of the cause in which they are embarked, and chargeable with a gross dereliction of duty, had they failed to place themselves at the head of this movement, to guide it into safe channels, and inspire it with the leaven of sound religious truth. In reply to those who of late years have assailed the educational policy followed chiefly by the Free Church and Church of Scotland, as carried out in their great educational institutions in Calcutta, Bombay and Madras, Mr. Sherring, after tracing the rise of the system under the genius and energy of Dr. Duff, launches out into the following eloquent vindication :—

“I have devoted so much space to this subject because of its vast importance. It is impossible to form too high an estimate of the extraordinary results which have been attained during the last forty years, in the elevation and enlightenment of native society, by the instrumentality of the English language.” “By the study of English an intellectual reformation is being wrought among the people. European ideas on every subject are by its means rapidly spreading in all directions. The native mind is being moulded on a new model. Although, as was to be expected, many sceptical, as well as good, principles have found their way through English books into native society, yet incontrovertibly the good principles have immeasurably exceeded the bad, and the light which has been everywhere diffused has produced beneficent and glorious results, hardly bedimmed by the few streaks of cloud and darkness occasionally associated with it. Let it never be forgotten that the first promoter of this magnificent enterprise was the great champion of Indian education, Dr. Duff.”

With our author we believe that had the Scotch missionaries failed to carry out this educational movement they would have allowed a great opportunity to slip through their hands; that by so energetically availing themselves of it they have exerted an influence for good on the educated classes in the great presidency towns, which no other agency could have possibly effected; and that we are already reaping, and shall yet reap, richer and more abundant fruits of their labors. That

these educating missions could have been more complete, more rounded and perfect, had they been able, along with their institutions for imparting the higher education, to have maintained a staff of able vernacular preachers in the city bazars, we grant at once. But who were to blame for this shortcoming? Surely not the able but overtasked men who were prematurely wearing out their strength in keeping their collegiate institutions in a state of high efficiency; but the churches at home, who, if they desired to have missions complete at all points, should have sent additional agents simultaneously to carry out evangelistic work. To some members of these churches who have been too prone to join in and swell the cry against their own institutions, Christ's words to the Pharisees of his day may not inaptly be addressed:—"This ought ye to have done, and not to leave the other undone."

Vernacular and Anglo-vernacular schools in country districts have also, although less virulently, been assailed. Where immediately under the missionary's eye and partially taught by himself, we deem these a very valuable means of communicating divine truth to those who from their years and place as learners are in the best position to receive it. If the Bible classes receive the attention and care which they demand, incalculable influences for good are sure to be set in motion. It is no valid argument against these schools that conversions from among the pupils are few and far between. From the dependent position and young age of the children, it is not to be expected—scarcely to be desired—that, till their judgment is more mature, they should throw off parental restraint and declare for Christianity. But we feel sure that the truth lodged in their young and susceptible minds is surely, though silently, working there, undermining and subverting all faith in the current idolatries, and preparing the way, in another generation at least, for a grand upheaval and revolution, which shall utterly change the face of Hindu society, and bring in a brighter day for the triumph of Christian truth. In his notice of the great Schwartz's earlier career Mr. Sherring incidentally speaks of one far from inconsiderable advantage which the young missionary may himself reap from teaching in such schools. He says:—

"He (Schwartz) sets an excellent example to all young missionaries by commencing with a daily catechetical class attended by children of tender age. He says characteristically: 'Soon after the commencement of the new year, I began a catechetical hour in the Tamil, or Malabar, school, with the youngest lambs; and thus I learned to stammer with them.'"

Many valuable hints in reference to Sabbath schools and girls' and zenana schools are also to be found in this volume, but with our limited space we cannot venture on their discussion, and must refer our readers to the book itself.

In regard both to bazar preaching and itinerating, Mr. Shering favors concentrated and intense as opposed to extended and infrequent effort, and in both judgments we think him right. Cases, although but few, have occurred in our own experience, in which a casual bazar hearer has been so powerfully affected by a single appeal as to come to the missionary for instruction, and to become a humble and consistent disciple of the Lord Jesus. But, generally speaking, the audiences in crowded thoroughfares and main bazars are of too noisy, shifting and uncertain a character to give the preacher and his message a fair chance of producing deep and lasting impressions. While, therefore, we would not, any more than the author of this history, counsel the entire intermission of these public preachings, we think it of vastly greater importance that the missionary should carry out, as far as practicable, a plan of quiet house-to-house or court-to-court visitation; that, gathering around him a small group of neighbors, he should, in a way quite conversational and familiar, lead their thoughts to the great theme which he has to unfold. These visits repeated week by week and month by month, and his teachings, addressed to substantially the same listeners, and carried home to their hearts by the interest and sympathy which, if the preacher shows the right spirit, cannot fail to spring up between him and the visited, will be almost certain, by God's blessing, to open some hearts to the reception of the truth which he brings. At the very least, some of those fears and prejudices will be allayed and dispelled which the new and unknown faith had inspired. Of equal importance is it for the missionary to have some room near the heart of the city, and yet somewhat removed from the roll of its traffic, where he can spend a few hours every day, accessible to every visitor and inquirer after truth. Thus, living among the people, he will in the end, if imbued with love to them, win his way to their hearts, and find many opportunities of commending to them the truth, which no frequency of flying visits could afford.

The almost universal experience of the missionary body has stamped with its approval the employment of concentrated methods of itineracy, and on this our author strongly and properly insists. The old plan of occupying nearly the whole of the cold weather in an extended tour, and visiting hundreds of villages once, or at the utmost twice, has certainly advantages of its own. The novelty and rich variety of the field, and constant and abundant exercise in the open air at a season when that is cool and exhilarating, are likely to exercise a most beneficial effect on the itinerant's health. Besides, there is a feeling of freshness and expansion of spirit in opening up to simple-minded people who hear it for the first time the glorious Gospel of the grace of God, which is rarely felt when preaching to sated city audiences, to whom the message

has become as a three-fold tale. And then it is a breaking up of virgin soil, and a preparing of it for later, more thorough and systematic efforts. But still at best it is a great waste of strength and time. Long before the itinerant has found his way back during the next cold weather—if indeed he does not turn his steps in some other direction—any impression produced, any germ of truth grasped and cherished at the time, must have been lost and faded away. The work must be begun afresh. Greater concentration of effort has therefore approved itself to most experienced missionaries. The district immediately adjoining his station is first selected as the field of continued, persevering action. Every village in that district is visited, if possible, once a month. The itinerant seeks to become personally acquainted with the people, to enter into their joys and sorrows, to listen with sympathy to the recital of their grievances or their hopes, to take an interest in their crops and family concerns. Thus a way is won to the people's hearts, and the monthly teaching, the "line upon line and precept upon precept," at length finds some lodgment in the dullest brain. One and another begin to inquire the way heavenward; and by and by, with God's blessing, the nucleus of a village church is formed. The result, indeed, may be otherwise. In some villages, from causes too occult to be appreciable, the truth may only have a hardening influence. It may become "the savor of death unto death." But, whatever the result may be, the itinerant has the consciousness of having done his duty according to his Lord's command; and whether the hearts of the village people have been softened or hardened, whether infant churches have been planted or not, he can, after the district has been thoroughly and persistently worked, turn away to open from an adjoining centre a new field for his evangelistic labors. So strongly does Mr. Sherring feel the importance of following such a plan of operation as that now indicated, that he would have the societies to issue positive orders prohibiting their agents "from frittering away their time and strength in disjointed and tentative operations spread over unlimited regions." "He would even suggest the advisability of local committees, or the societies themselves with the aid of such committees, laying out a certain number of villages within a prescribed area, to be visited periodically so many times in the year by its foreign and native agents. This measure would doubtless restrain the liberty of not a few missionaries; but he is satisfied the restraint would be far healthier and more conducive to sound results than the present desultory methods which many are accustomed to pursue."

Immediately connected with the founding and growth of native churches stands the question of the advantage or disadvantage of, as early as possible, ordaining over these a native

pastorate. On this point Mr. Sherring has very decided testimony to give. Writing of the growth of the Tranquebar Church he says:—"It is singular that, although the Tranquebar Christians now amounted to about one thousand five hundred individuals, yet that up to the present time not one of them had been ordained to the office of the Christian ministry. This is doubtless one of the most manifest errors committed by the devoted pioneers of Protestant Christianity in India."

We entirely agree with our author's judgment on this point, and believe that the slow progress of not a few Indian missions is greatly due to their slackness in availing themselves of such talents and spiritual gifts and graces as are to be found among their native members and catechists, and which, although unaccompanied with high education and university training, eminently fit them for discharging the duties of the native pastorate among simple and uneducated village communities. If Christianity is ever to be universally diffused throughout all grades of Indian society, native agency must be largely employed. European missionaries, even when men of the largest sympathies and greatest versatility, cannot enter into the thoughts and feelings of the natives as one of themselves can. Nor, however perfect their mastery of the vernacular, can they speak home to the people's hearts with the directness and force, or sway their feelings and judgments with the same subtle and convincing power, which one of themselves, "to the manner born," can wield. Hence the advantage of employing in the Master's service all the mental power and spiritual gifts which he has placed at our disposal. Nor, as our author admirably points out, is such a course less essential for training the infant churches to habits of independence and self-support. So long as the European missionary is at their head, they will lean upon him and the home society which he represents, and will look to him as the giver rather than receiver of support; but, once a native brother is ordained over them as pastor, and they are pledged to pay his modest salary, graduated to meet their small ability in giving, a new impetus is given to the growth of independent feeling and habits, and the native church naturally rises to the responsibilities which it has assumed. Let it not be imagined that we are arguing in behalf of an untrained and unlettered ministry. We speak only of the first necessities of newly planted churches, and we argue for exactly such a system as appears, from the early records of the Church, to have been followed in the apostolic age. Then it seems to have been the Apostles' practice, after a church had been founded and somewhat established by their personal labors and influence, and when they were obliged to leave it for other spheres of activity, to ordain over it that member who, in ripeness of spiritual gifts, blamelessness of life and other qualifications, seemed best

fitted to take the spiritual oversight of his brethren. We would only follow the same plan, until, from among the young and rising members of the Church, men of talent and zeal for God's service be raised up, to whom such a training could be given as would fit them for holding the position of a learned and well-appointed ministry. Gifts of training and education are not to be despised; but neither are they to be unduly exacted in these days, when we have before us the wondrous spectacle of two men who have neither graduated in a university nor sat on the benches of a theological hall, and who yet have stirred Britain to her centre, and whose labors have been more abundantly blessed than those of any two—ay, or any twenty—ordained ministers of the Word. Whenever among our native Christians we are privileged to find a man of large and loving heart, full of zeal and of the Holy Ghost, and gifted with that best of all eloquence which speaks from heart to heart, we should only be too glad to consecrate his talents to the Lord's service in the pastorate. What matters it though his learning and theological attainments are small, if he knows his Bible and is taught of God's own Spirit? That the labors of such men have been and are being blessed, in India as in England, we have abundant proof. Our author's statements regarding the statistics of three missions in Bangalore are very suggestive:—

“From these statistics it is clear that the single native pastor with his single native preacher has been the means of accomplishing greater direct results in the ten years than either of the two other missions with their elaborate European and native machinery. This surely speaks volumes in favor of the simple method pursued by the solitary native pastor alluded to—in favor also of natives being placed in charge of native Christian communities wherever practicable,—and in favor likewise of natives being left to their own independent action, and to the peculiar methods which please them, and probably please the Hindu population to whom they minister.”

On another and newer form of missionary agency Mr. Sherring looks with favor and speaks in terms of approval. We refer to that of the medical missionary. It is true, indeed, that the employment of the medical missionary is not wholly a new thing. Mr. Carey's associate in his early labors was a “Mr. Thomas, a surgeon, who had resided in Bengal for several years, and was now a missionary of the Baptist Society like himself.”¹ Other isolated members of the medical profession also may, like him, out of love for the work, have become missionaries of the Cross; still until recent years there seems to have been no general recognition of the great importance of this department of missionary labor, nor any systematic attempt to supply

¹ See the *Life of John Thomas*, by Rev. C. B. Lewis, of the Baptist Mission, Calcutta; an interesting and valuable work, published in 1873, and noticed by us at the time of its appearance.

Indian missions with such an agency. And yet, when we reflect how closely this agency, when rightly exercised, approaches in its character to our blessed Lord's own labors of love and mercy, it may well surpriso us that it should have been so tardily and sparingly set in operation, and should be even now in many quarters regarded with suspicion, if not positive dislike. We only wish that we could send such doubters to scenes which we have ourselves witnessed,—to village meeting-places beneath the trees, where, in their effusive gratitude for the cure of sick children, fathers and mothers have fallen down and tried to kiss the feet of him by whose means the cures were effected; where the lame man on his crutch has hobbled forward to implore blessings on his head who had brought him back from the grave, to which his dead and rotting limb was dragging him; and where, after all the sick had been cared for, the people sat with open hearts and ready ears to listen to the message which their benefactor came to deliver. We wish we could take these doubters with us to the back lanes of the city, where, after a few words of address and the sight of the open medicine-chest, first one poor sufferer has been brought out for treatment, and then, emboldened by the kindness and sympathy shown, the neighbors have brought another and another, until such a group of diseased and impotent folk have been gathered round the healers as the Gospel tells us used to gather round the Saviour himself; and, their work finished and the Gospel preached, they have gone cheered, yet saddened at the thought of how much misery and pain lay hid away in these rows of squalid dwellings, and how little they could do to relieve it, as compared with Him at whose touch and word pain and sickness fled away.

But while we thus value the medical mission agency as the very highest when properly exercised, we believe at the same time that, like every best thing, it is liable to be most abused, and that much of its efficacy is marred by mistaken views and modes of operation. We would desire to write of this matter with all caution, Christian love and tenderness, inasmuch as we most thoroughly believe that, even when in our view most mistaken, the medical brethren err through erroneous theories picked up at home, or through inexperience, while sincerely desirous of doing their very best for the people and the cause. We fear, from what we have seen and heard, that some medical missionaries come to India with the idea that in the dispensary, if not the whole, at least the chief part of their work is to be found. They lay down hard and fast lines for the management of that institution. Unless a case is represented as extreme, and the patient unfit to be moved, they will not visit at private houses, but require that every case shall be brought to the dispensary

for treatment. They have certain fixed hours for attendance there, and they make it a *sine quâ non* of their treatment that the patients and their friends shall remain till the end of that time, probably two hours or more, that they may listen to an address on the claims of Christianity. They are disinclined to treat cases which come to them at uncanonical hours, and, unless pressing, are prone to hand them over to their native assistants, or request them to appear next morning at the dispensary. Now to any one experienced in native character, ideas and prejudices, no course of conducting a dispensary could appear more certain to end in disastrous failure. The Hindu of any class, high or low, is of so impassive a nature that he would often rather die than be dragged out for public treatment, or enter the precincts of a public dispensary. While he would gratefully receive treatment in his own house, and have his heart opened there to listen to the truth at his lips whose sympathy had made him stoop to enter his dwelling, he would steel his heart as against an insult at any attempt to remove him from his home. Again, let us take a case, and a very real and common one. The child of a poor field-cooly or weaver is sick, and he takes it at early morning to the dispensary. He has to wait some time probably before the door is opened and the *saheb* comes; but even then, could he have his child's case attended to at once, he would still be able to do a fair day's work, and earn the daily bread which is to feed his family. Prompt attention to his child, and a few words about the Great Healer addressed to him while the medicine was being prepared and given, would have sent away the poor man happy and grateful,—inclined to think favorably of the religion which prompted such kind care of the poor. But, instead of this, he is made to sit on until other patients come in, and until two or three hours of the best part of the day have passed. He is made to listen to an address, neither very long, perhaps, nor devoid of interest, but for which, harassed and soured as he is with the thought of losing his day's work, he has no ears and less patience; and he is dismissed, at last, to find that his fellow-workmen have been long afield, and that he must trust to pick up a few precarious pice by odd jobs in the bazar, or, if a weaver, to find his daily tale of work sadly short, and the evening meal for his hungry family woefully deficient. Can it be wondered at that, after such an experience, our poor cooly or weaver is chary ever after of going to the dispensary, and that when urged to seek aid there for his pinched and pining child he should only expressively shrug his shoulders, or quietly but firmly refuse? In our view of it the dispensary is a good and necessary base of operations—not an end in itself, but a means to an end; a place where it is known that the medical man may at certain hours be found and consulted, and medical aid

and medicine obtained, but where the work-a-day necessities of the poor man should be carefully consulted and respected, and where it should be clearly shown that while his spiritual good is sought, he is not required to sacrifice for that his daily bread, and that in the medical missionary he has a true friend and benefactor. In short, in this as in every department of duty our medical brethren will find in our blessed Lord himself the example most worthy of imitation. "He went about doing good." He never refused the invitation to the home of the sick and afflicted. No place where he could do a deed of love and compassion was ever scouted by him as unfitting or ill-chosen. As he passed through the city gate or walked its streets, went to the temple at the hour of prayer or sat at the friendly feast, traversed country lanes or threaded city crowds, his ear was ever open to the cry of the afflicted, he was ever ready to relieve their woes. Even the paralytic intruded before him from the roof, as he sat and taught in the house, at once received his compassionate care. That is the true medical missionary's model. But to follow it, even at any far distance behind, he must be imbued with something of the same glowing sympathy and loving compassion which so filled to overflowing the Saviour's breast. With that he will soon find an entrance alike to the hearts and homes of the people, and have no reason to complain that his labors are unappreciated or in vain. Our attention has been called to an article, which appeared more than a year ago in a Calcutta medical journal, complaining that missionary dispensaries had been opened side by side with Government ones, to the detriment of both. But if the missionary dispensary is what it ought to be, and the missionary's work such as we have tried to describe it, it need never interfere with that of the Government dispensary; for it will meet the wants and woes of a class, and that a large one, which the Government institution could never reach. And even if it should be that in fulfilling its higher duties, and embracing its infinitely wider and larger sphere, it should overshadow and swallow up the Government institution, we should think that no Christian and right-minded official would for a moment regret the result, but rejoice rather that by the success of private philanthropy Government money should be saved.

No lesson more weighty and salutary is taught by this history of missions than this, and it is one which all men with pet plans and hobbies would do well to digest,—that many and various as are the means and agencies set in operation throughout the mission fields of India, not one of them has failed of success, provided always it has been carried out in a spirit of faith and prayer, and by men in sympathy with the people among whom they labor. That, we had almost written, is the *one thing*

needful. It is, at least, the key to all real and permanent success, for it is the key that can unlock all hearts. In so far as we can, by a true and loving sympathy, press into the hearts of the people, and give them the assurance that we seek their highest good from no selfish or interested motives, but inspired by the religion of love, just in so far shall we commend to them the Gospel which we preach, and win great trophies of salvation for our Lord and King.

Turning now from the work itself, let us see what this history has to teach us about the hindrances and obstacles which it has to encounter. In his closing review and summary of results Mr. Sherring briefly sums these hindrances up as arising from three causes:—the apathy or hostility of foreign residents; the open or ill-concealed dislike and opposition of a large portion of the Indian press; and the want of proper sympathy and encouragement on the part of the Educational Department towards the efforts of missionary societies in educating the people. Against all three he makes out only too good a case. Happily, indeed, the violent and determined opposition shown in the beginning of the century, especially by the Calcutta rulers, against the very entrance of missionaries into the country, and which dogged the steps of the great Carey and his colleagues with such persistent hostility, has long passed away; and Mr. Sherring can now write:—"The various governments of the country under British rulers are certainly not antagonistic to missions, while many of their individual members are their earnest friends and supporters. Indeed, the higher you go in the social scale among the foreign residents in India, the greater proportionate amount of sympathy in the missionary enterprise do you find." Still, as he is constrained to admit, there are yet some few officials in high, and not a few in lower positions who set themselves against missions, who give them the cold shoulder in India, and at home sneer at all connected with them, and deny that they are doing any good. Were this all, it could easily be borne, and the mischief would be a minimum. Blame and derision from such men count for praise. When missionaries filled with their Master's spirit are most aggressive and their work most successful, the opposition of these cavillers will be most violent, and their sneers most bitter. But it is by their lives, rather than their words, that these opponents of missions do most damage, and raise the greatest obstacles, to the spread of Christianity. Nominally Christians, while living lives of open immorality,—in violation, often, of all laws, human and divine,—they are foul blots on the Christian name. Obtrusive, and notorious even, by their scandalous lives, they, rather than pious and right-living Christian men, become to the unreflecting Hindus models of what Christian life and character are supposed to be. And to the missionary's appeals the natives

too often only shrug their shoulders, and, pointing to such men, ask, "Do you want us to become like that?"

Mr. Sherring's strictures on the Indian press are neither unmerited nor too severe. As he truly points out, it has been too much the habit of a number of public journals to regard the missionary as fair game,—a butt for their shafts of wit,—an enthusiast who was to be covered with ridicule, and his work ignored or derided. Since the publication of Mr. Sherring's book, one influential journal—and that, although not one of the worst, still, an occasional offender in the way pointed out—has entered a mild protest against the imputation in its own and contemporaries' names, and a disclaimer of anything like hostility to the mission cause. And certainly we are glad to admit that within the last few years the evil has somewhat abated. The strong and disinterested testimonies which have recently been borne by men of the highest official position to the untiring zeal of missionaries generally, and to the good, marked and undoubted, which is resulting from their labors, have not been without their influence on even the worst offenders among the Indian press, and a greater measure of fairness and courtesy has been shown when writing on missionary subjects. We fear no amount of fair and honest criticism, however severe. We claim for missionaries no exemption from the proverbial proneness of human nature to err. And to have our faults and shortcomings, our mistaken views and modes of working, pointed out and censured in a fair and candid spirit, will be productive not of evil, but of real and permanent good. Only we look to the better and more respectable journalism of India to purge its pages from all captious sneering and offensive criticism, and to set an example of fairness and candor in treating of missionaries and their work.

On the coldness shown to mission schools in some quarters by the Educational Department we cannot, at any length, dwell. Our author says:—

"Many of the mission educational establishments are partly supported by grants-in-aid from the Government, in accordance with the terms of Sir Charles Wood's Educational Despatch of 1854. Yet very often frivolous difficulties have been placed in the way of their reception, to suit the whim of Lieutenant-Governors or of Directors of Public Instruction. Rules, too, for granting aid, quite proper in their way, have, nevertheless, from the commencement to the present time, been so constantly changed, that they have never been more than tentative, have ever been liable to fundamental alteration, and have not been framed in any one governorship according to fixed and certain principles."

It is most unfortunate for the cause of education that such a state of things should exist. So far as the secular education of the people is concerned, Government and the missionaries are working towards the same great end. And the field is so wide, and as yet so sparsely occupied, that there is no room for any thing

like jealousy or hostile competition. We trust, therefore, to see all societies more largely availing themselves of the provisions of Sir Charles Wood's Educational Despatch, and every aid and facility afforded by the Educational Department in establishing and fostering a yet more extended and efficient system of mission schools.

But, apart from these external obstacles to the mission cause noticed at the close of his history, there are others internal, and therefore perhaps more serious, which crop out here and there, and are found scattered over the pages of Mr. Sherring's volume. To some of these we would now direct attention.

And, first, our author now and again points out the want of concentration as injuriously affecting the mission cause. In missionary as in military tactics it is a first principle to show a firm front to the enemy. A widely extended line is almost sure to be a weak one; and those missions which have been ambitious to preoccupy a whole province by dotting it over at wide intervals with a few thinly scattered stations, instead of concentrating their efforts within reasonable bounds, have done much to weaken their own hands, and injure the cause which they desire to promote. Mr. Sherring, very properly, speaks with high approval of the course followed by the American Board of Commissioners for Foreign Missions, who, after occupying two stations in Madras for "upwards of twenty-five years, retired from this part of the mission field, in order that by so doing they might be better able to consolidate and develop their other missions." He adds:—"The judgment and common sense evinced in this proceeding cannot be too highly praised; and it would be well if many other missions in India followed this excellent example, and concentrated their labors on certain limited tracts of country, instead of striving to spread them over the whole land, to the great detriment of themselves and of many of their neighbors." And in speaking of the "chains of missions" occupying the North-West Provinces he uses the following laudatory terms:—

"The stations in each series are exceedingly well situated in regard to one another; for while sufficiently near to react upon each other, they are at the same time so far separated as to have an independent existence. They finely illustrate the principle which should always govern missionary societies in establishing new missions in India, namely, that of occupying a certain limited tract of country and endeavoring to evangelize *that*; and not to seize on every eligible post, wherever it may lie, irrespective of its contiguity to, or distance from, other stations which they may possess in the country. This, I contend, is a fundamental principle of large and permanent success in the prosecution of mission work in India. And it will be found, I am persuaded, that one chief reason of the non-success of some missions is the neglect of this principle, and the occupation of immense regions, in which the stations are placed at enormous distances from one another, so as to be totally unable to exert the smallest moral influence one upon another."

As another internal obstacle we would note the interference of one society with another. In large centres of population, where there is abundant scope for any amount and variety of agency and effort, it is well understood that sister societies may exist and carry on simultaneous operations without lying open to any legitimate charge of intrusion or interference. But in country towns and thinly populated districts already occupied by a mission the case is very different. To establish there another mission—so long, at least, as the missionary map shows enormous spaces, equal in extent to whole provinces, in Central India and elsewhere, wholly unoccupied by any missionary agency whatever—is, to say the least of it, an ill-judged interference and wanton waste of strength. And when the new mission is not only established side by side with, but shows itself to be an insidious rival of the old, when it seeks to proselytize from among its converts, and to allure its agents by offers of higher pay and improved position, we have interference of the worst and most culpable kind. This the missionary body as a whole, at the Allahabad Conference, has already stamped with its indignant stigma, and it ought to use every available and legitimate means of putting it down, as a nuisance utterly intolerable, and destructive of its aims.

Another hindrance to the mission cause—although fortunately, like the last, somewhat limited in its range—is the toleration which, chiefly in some missions of Southern India, was long granted to caste. It is not much to be wondered at that the earlier laborers in the mission field, in their eagerness to win converts, and ignorance of the evils which the continuance of caste within the Christian Church involved, should for a time have tolerated its existence. But, as Mr. Sherring puts it, “when they chose to make caste a “friend rather than an enemy,” “they admitted an element into “their midst which acted on the Christian community like poison. “They embraced an adversary, which could never become a friend. “They sowed the seeds of pride, distrust and alienation in their “native congregations, which brought forth abundant crops of “rank and vexatious weeds.” The result was that churches thus easily gathered, with this destructive element existing within them, were as easily scattered; and that “instead of thousands “of converts which the Tranquebar Mission possessed for many “years in the last century, there were in 1850 only seven hundred and seventeen Christians, and twenty years later, only seven “hundred and seventy-one.” Most of the older missions who formerly fell into this error have now happily washed their hands of the evil, and no longer tolerate caste within the Church. But in this matter, as in that of proselytizing from other churches, the Leipzig Lutherans have acquired an unenviable notoriety. They have, says Mr. Sherring, “unquestionably

“commended their Christianity to the Hindus by the adoption of caste, and multiplied their Christians in consequence; but it is not too much to affirm, that in doing so, they have dishonored our common holy religion, and have gathered to themselves a Christian community, which, from the differences of caste in its members, is not, as it should be, a Christian brotherhood.”

But this inveterate caste-feeling is apt to crop up in the native Christian community, even where it receives no direct countenance or toleration from the European missionary. We have seen it working in various ways, where it shrank from recognition, and desired to mask itself under another guise and name. But, whatever form it assumes, the missionary, if he is wise, will give it no quarter,—will cut it up root and branch, as utterly opposed to the spirit of our holy religion, and subversive of Christian love and brotherhood. We are glad to learn that the missionaries are, as a body, resolutely setting their faces against allowing the former caste of their converts to be registered in the forthcoming Government census. Did such registration serve any possible good purpose, it might be tolerated; but when it is merely a vexatious stirring up and perpetuation of old memories that are much better buried away, or, as in some cases there seems reason to suspect, is employed by native officials as a means of spiting and harassing the native Christians, Government should get no rest until the obnoxious order is withdrawn.

But, in our view of it, all the obstacles and hindrances already mentioned are not to be compared in magnitude and virulence with that to which we would now seriously direct the attention of our missionary brethren. It is a lamentable and most suggestive fact that on the third page of the *History of Protestant Missions* we are brought face to face with one of the prime causes of their hindrance and partial unfruitfulness. Our author thus writes:—“Now came a greater trial. Hitherto, troubles had been from without. But the two missionaries, having labored together harmoniously, had upheld and comforted one another. The mission was replenished by the arrival of three new missionaries, one of whom from the outset vigorously opposed the plans and operations of the older brethren. Their dissension became a fruitful cause of heart-burning.”

Nor was this evil confined to the Danes and their early efforts. We have the same deadly virus showing itself in other missions, and on a larger scale. In regard to the Kol Missions of Chota Nagpur, for instance, Mr. Sherring writes:—“In the midst of all this prosperity it is sad and painful to learn that dissensions sprang up between the Berlin Committee and the missionaries.” And the ground of this quarrel, as we gather, was the same as that in the Tranquebar Mission,—the divisions

and strifes which had arisen between the older and younger members of the mission. "The mission divided itself into two portions, one, under the direction of the junior missionaries, continuing its connection with the Berlin Society; the other, with the senior missionaries at its head, entirely separating itself from that society, and uniting with the Society for the Propagation of the Gospel in Foreign Parts." Again we find this same evil cropping up, in a slightly altered form, in the earlier history of the Madras mission in connection with the Christian Knowledge Society. Mr. Sherring thus narrates:—"Moreover, at the end of the last century, and for several years into the present, when the mission required a master-hand to guide it, and so, if possible, bring it back to its former prosperity, it was unfortunately under the care of a litigious missionary, prone to contention, and ever ready to send his recalcitrant Christians, whom his provocations had made a numerous body, to the courts of law, to the great scandal of the Europeans of the settlement." These, so far as we are aware, are the only three instances recorded in this history of the outbreak of this hateful spirit of strife and antagonism among missionaries, and of want of sympathy, or positive estrangement, between the missionary and the native church. They have become matter of history only because of their flagrancy, and of the scandal to the Christian name, and hindrance to the Christian work, of which they were the occasions. It were well for the cause of Christ in India were it possible to believe that with these three cases this deadly evil begins and ends; that unbroken harmony and unity of aim and purpose reign in every mission station; that missionary brethren belonging to the same church are really bands of brothers, united by the bond of love, and sinking all differences of opinion, all petty envies and jealousies, in the grand aim of winning souls, and building up and extending the Redeemer's kingdom. This is what *should* be—what might be expected from men and ministers of the grace of salvation, who have come to India to preach the Gospel of love, and to commend it to the heathen by their character and conduct. And, now, what is the reality? Why, that missionaries' quarrels have occasionally become notorious, sometimes even matter of common scandal, grieved over by every true-hearted Christian man and woman among the European laity in India, and scoffed and sneered at by the irreligious and the profane; that time and energies which ought to be devoted to the Master's service have been worse than squandered in wrangling and fighting with brethren about points of personal precedence, or over trifles unworthy of serious thought; that tempers are ruffled, the spiritual tone lowered and deadened, jealousies fostered, and incalculable damage done to the missionaries themselves. Did the evil rest with them, it would be

deplorable enough; but who can calculate the injury done to the native Christians, who cannot help seeing these unseemly squabbles, and who, like their brothers all the world over, are ever much more prone to copy the faults and weaknesses of their spiritual guides than to imitate their virtues and excellencies? Or who can tell all the mischief wrought among the surrounding heathen, eagle-eyed as they are to catch up inconsistencies in the conduct of Christian ministers, and prompt to use their faults and failings as arguments against the faith which they preach?

So far as our experience goes, many of these quarrels and strifes in the missionary camp arise from the same cause as that to which they are traced in the Tranquebar and Chota Nagpur missions, and are mainly due to differences of opinion and divisions between older and more recently arrived missionaries. The latter are apt to accuse the former of usurping undue authority and exercising undue influence over the native members of the church and agents of the missions. They are prone to set at naught the long and hard-won experience of the older brethren, and to find fault with their modes of working, and of treating the native Christians, as antiquated and unduly lax and indulgent. While the older missionaries accuse the younger brethren of being carried away by overweening self-confidence; of fancying, with all a novice's presumption, that they know everything, before they have had time to learn anything; of setting up their brief and very partial experience as better and more to be depended on than the long experience of veterans in the field; and of giving way to foolish jealousy because the native members of the church show more affection to, and confidence in, those whom they regard as their spiritual fathers, than in men whom they have scarcely learned to know, and of whose sympathy they have had no experience. Who can doubt that when such a state of matters exists, faults will be found on both sides? It is natural for the older missionary—who, it may be, has long remained in sole charge of a station—to forget at times what is due to young and recent additions to the agency, and to act on his own responsibility. No less natural is it that he should be wedded to modes of action whose fitness he has by long experience proved, and should resent having his experience laughed at, and his methods set aside. It is natural too, doubtless, that young men, coming to the field with fresh zeal and new-born enthusiasm, should cherish overweening confidence in their own powers, and seek to revolutionize missionary plans and operations according to their own crude and ill-digested conceptions. It is no wonder that they have to pass through the usual experience of all novices in Indian affairs,—set out by thinking that they know everything, to discover, after a long residence in the country, that they know next to nothing. And, while deeply to be deplored, it is perhaps natural enough,

too, that in their haste and anxiety to win the affections of the native church, they should show an unseemly jealousy of the deeper affection and reverence shown by the native Christians to those who, as their spiritual fathers, have travailed of them in birth, and been knit to them by long years of common labor, suffering and sympathy. But, while this may be all natural, it is at the same time no less deplorable and disastrous, and becomes a fruitful source of division in the native church, and of scandal among the heathen. What, for instance, can be a more fruitful source of mischief than these last-mentioned jealousies on the part of younger cherished towards older brethren, because of the deeper affection with which they are regarded, and the wider influence which they exert over the native church? The exhibition of such a jealousy is the surest way to baffle its own object. The affections of our grey brothers in India can no more be coerced and constrained than those of our white brothers in England. Nay, any attempt at this will only drive still farther off those whom we desire to constrain. But in every mission church there are a few native members dissatisfied with their position, or bearing a grudge against the senior missionary because he has had to refuse to gratify their wishes, or to censure their faults. To such as these the jealousy of the junior is quite a God-send (*devil-send* we should rather say). They attach themselves to his party, flatter his pride, magnify the grounds of displeasure and jealousy; and thus two parties are formed within the infant church, with all their attendant evils of tale-bearing and idle gossip at best, and of every false accusation, slander, envy and all uncharitableness at the worst. Nor, as already hinted at, are the evils of this state of things confined within the church. It exerts a most baneful influence over the heathen all around, to whom the jealousies and strifes of the *padris* and Christians become a by-word and a scoff. But, it may be asked, why bring these things to the front? and some may be ready to hint at the propriety of washing our dirty linen at home. To such hints and queries we can only reply that we would too gladly hide away these scandals if they could be hid, but that is no longer possible. They have sometimes become matter of common talk and common notoriety. They exist not in one or two isolated missionary centres only, but, as we have been assured by those who have the best means of knowing, extend to almost all missions alike, and leave their deadly trail on the fairest and most prosperous fields. In such circumstances silence would be culpable, and to speak out is an imperative duty. It is because we feel deeply the terrible magnitude of the evil,—that it is sucking out the life-blood of our missionary effort, that it is inducing a deadly torpor over our spiritual life; it is because we feel assured that these strifes and jealousies among missionaries are doing more than all

other external hindrances together to check the progress of the cause which we all profess to have so much at heart, and that, until the spirit of brotherly love unfeigned be poured out upon us, and be more universally and manifestly displayed among us, we cannot expect a full and rich blessing to rest upon our labors, or to see the strongholds of Hinduism fall before the banner of the Cross;—it is for these reasons that we reluctantly speak, and that we would implore all our brethren to aid in wiping off this stain from the missionary character, in putting down this evil which is marring our usefulness and hindering our work. All that is wanted is to cherish a spirit of Christian forbearance, to resolve to avoid every possible cause of offence, and to bear all things rather than give room for a breach of Christian charity. In a climate which stirs up the bile, acts unhealthily on the spleen, and rouses into intense irritability the whole nervous system, to act thus may be beset with difficulties; but we have come to India to grapple with difficulties and overcome them, and he who has not learned to rule his own temper has yet to learn the first step towards ruling others and influencing them for good. We have come to India professedly in the spirit of self-sacrifice, and are we so little baptized into this spirit that we refuse to yield, not cherished desires only, but even our lightest whims, to please a brother? We have come to teach benighted Hindus that Gospel which breathes love and peace to all men, and yet in our own lives and conduct we give that Gospel the lie, and, instead of loving, bite and devour one another. What we want is to drink more deeply into the spirit of our blessed Lord by living nearer to him—so to cling to his cross as that we may have that cross deeply buried in our hearts; and, then, filled with a love wide and yet intense even as his, we shall be enabled to “bear all things, believe all things, hope all things, endure all things;” and the glory and triumphs of early times shall be anew realized, when Hindus and Musalmans, pointing to us, shall be constrained to say, “Behold how these Christians love one another!”

We are able, in conclusion, only in a very few sentences to indicate our author's views of the present condition and prospects of Protestant missions in India. Mr. Sherring is no crack-brained enthusiast, but eminently a calm and candid observer,—keen-eyed and prompt to point out defects, open and honest in admitting failures. And yet, summing up the results of Protestant missionary effort in India, he confidently proclaims it to be no failure, but a real and genuine success. It may not have accomplished all that warm partizans or eager zealots at home could have wished. In face of the millions of heathen, its few hundreds of thousands of Christians may seem a poor result of so great an expenditure of money, means and men. Not so does it

seem to Mr. Sherring; and not so will it seem to any who can dispassionately judge,—who can weigh the enormous task to be accomplished against the smallness and inadequacy of the agency employed,—who, looking back at the early spread of Christianity in its pristine vigor, even when backed by the miraculous gifts of apostles and evangelists, remembers that only after long centuries did it slowly make its way through and leaven the masses of European society. Thus proudly can our author appeal to the direct results of our missionary work:—

“They are results which may be tested by any one, for they are tangible and visible. They are scattered over a wide extent of country, among the cities, towns and villages of India, each of which has felt, and to some extent yielded to, those elevating and enlightening influences which Christianity, in one or other of its numerous phases, has exerted upon them. The missions exist to make converts; and converts they have made. Every mission has its converts, who are increasing numerically from year to year. Most missions have their schools and colleges; and these, too, are multiplying continually. The Christian community consists of converts of varied character, undoubtedly; yet in morality and truthfulness they are far superior to the heathen, and their influence, as a whole, upon their fellow-countrymen is highly beneficial.”

As confidently can he appeal to the indirect results of Protestant missions as “greater and more wonderful still.” Their results in educating and civilizing the people; in raising the moral tone even of debased Hindu society; in loosening the bonds of caste and abolishing inhuman practices; in shaking idolatry to its foundations and awakening longings after a purer faith, mirrored in such movements as the Brahma Samáj;—to these, and many other results such as these, he can proudly point as the indirect fruits of Protestant missions, and hold, as we do, that, although they stood alone, accompanied with no direct results, they would still reflect honor on the missionary cause, and be no unworthy fruits of its sacrifices and labors.

Of the future, along with our author, we are no less hopeful. The great thing to be achieved in contact with such a system as Hinduism is to overcome the terrible amount of *vis inertiae* which resides in its hoary systems. And that has been well-nigh done. The stone has been set a-rolling, and with every instant gathers new force from its own momentum. The moving power, let us never forget, but ever rejoice in the thought, is that same divine truth which, “mighty through God,” pulled down the strongholds alike of polished Greek and rude barbarian idolatry in the early centuries of the Church. It is that same truth which in the days of Luther’s reformation shivered the icy bonds in which Rome had long held it, and in a few years revolutionized the whole religious and social life of Northern Europe. It is the same truth which is now showing itself in Great Britain to have lost none of its pristine power, but which is shaking individual

Christians and whole churches out of coldness and formality, making them glow with a new outburst of love and zeal, and bringing thousands of sinners to the Cross with the cry, "Lord, save us, or we perish!" That same living power, if we will only trust it and be true to it, is able to overturn the hoary idolatries of Hinduism, to revolutionize its degraded religion and debased society, and to inspire its dead members with a new and diviner spiritual life. For such a result and such a hope who would not be content to live and labor and suffer—ay, and, if need be, even joyfully to die?

We would close, as we began, by again expressing our deep sense of the obligation under which Mr. Sherring has laid the whole missionary body by his, in many respects, admirable history, and our confident assurance that it will soon be found on the shelves of every mission library,—not only consulted as a valuable book of reference on all missionary subjects, but cherished as a pleasant, because suggestive and stimulating, companion in the study.

ART. VII.—THEOLOGICAL SCHOOLS IN OUR
INDIAN MISSIONS.

BY REV. L. BISSELL, D.D., AHMADNAGAR.

THERE is no question which more often forces itself upon the attention of missionaries of all societies in India than this:—How shall we secure a larger number of well-educated, active, earnest native helpers? India must be evangelized by preachers raised up from among its own people. The idea of bringing them mostly from Europe and America is absurd. If we allow only one to each ten thousand of the people, still this half-supply would require an army of over twenty thousand missionaries,—a number the very mention of which precludes the necessity of any further argument. Where, then, are the men needed for this work of evangelization to be found? Will our native Christian communities furnish them? and if so, what style and degree of education will best fit them to become efficient, devoted Christian workmen? How far must it correspond to the standard for educated ministers in Christian lands? These are some of the questions which missionaries have thought and prayed over, which they have discussed in their meetings, and to which they still find it necessary to give their careful attention. The pages of this *Review* have furnished some articles containing most valuable suggestions on the subject.

The experiment has been made in a few instances of sending promising young men to England or Germany for their education, and some of these returning have become most valuable and faithful laborers. But, other considerations aside, the great expense of such a course will inevitably stand in the way of its general adoption. The question for us is not, What sum can a generous friend of missions or a home society be induced to expend for the education of some favorite convert? but, What plan can be devised for bringing forward scores of well-prepared preachers to meet the demands of our missions, and that without any unnecessary expense or delay? Surely, to accomplish this, no considerate man will maintain that sending the candidates into exile in some northern clime for a term of five or ten years is the most direct and feasible plan. Whatever may be done in exceptional cases, some less round-about method must be adopted as a rule. But the expense and delay attending such a course are not the only objections to sending our young men to European institutions. By a residence of several years abroad at that time of life, with entirely new surroundings,

they will become partially denationalized, and so far unfitted for work among their own people. By many of them foreign habits will be adopted, which on their return will lessen the sympathy which should exist between them and their countrymen. In fine, a part of the very disadvantages which missionaries as foreigners inevitably bring with them are forced upon native evangelists by a residence in Europe during their term of study. Not the least of these in many cases will be the want of fluency in their own language. Having no intercourse with their own people, and no use for their vernacular while away, pursuing all their studies in English, and directing their attention to perfecting themselves in its use, they will lose in a measure freedom of expression in their mother-tongue. Their modes of thought and reasoning, forms of expression and idioms, become anglicized, and when they come to express the same truths in an Indian language there will be a lack of ease and elegance. The loss of this is by no means compensated by the good knowledge of English which may be acquired. Three-fourths, and often nine-tenths, of their preaching will be in the vernacular, and nothing can supply the lack of fluency and force of expression in its use. Rather let our theological students pursue their studies where they will have constant practice in reading, writing and speaking the language of their own people; and let them perfect themselves in it to the utmost, for in the effective use of this their usefulness and power for good will mainly consist.

For a like reason we think it desirable that the principal part of their instruction should be in their own language. They will thus not only receive the truth taught more fully and clearly, but will receive it in just the form in which they need to use it. It becomes their own at once for application to themselves and to others. We are not arguing here against the acquisition of the English language by those preparing to become pastors and evangelists. It may be desirable for them to be taught English, especially those whose work is to be more or less in the large cities, where English is so largely coming into use in social life and in the literature of the country. We admit fully also the value of a knowledge of English in giving them access to the treasures of Christian literature in that language. But a thorough knowledge of the Bible, and a spiritual insight into its holy truths, is of the first importance everywhere, and the less of a foreign dress the speaker and his language have the better. In the rural districts, where few if any of the people know English, the want of it need not stand in the way of the highest usefulness. And we by no means believe it necessary to give all our native evangelists the additional years of study needed to acquire a knowledge of English. The gift of tongues bestowed upon the Apostles was not to give them access to Greek and Roman

literature, but to enable them to tell the wonderful works of God to the multitudes around them, so that each might hear in his own tongue wherein he was born. And the aim of all our efforts here should be speedily to give the people the Gospel in their own language.

We think, then, it is clear that missionaries should consider it an important part of their work to train up native evangelists and pastors; and for this purpose a theological class should be assembled for instruction as soon as the requisite students can be found. It may be a class of only half a dozen, or less even, at first; but as the Christian community grows, the number of students will be increased.

We were somewhat surprised to notice, in an article in this *Review* for October, 1874,¹ an argument against theological schools, on the ground that the missionaries "ought themselves to be engaged in preaching to idolaters," instead of teaching in such a school. It is needless to stop here to show that a missionary cannot be all the time directly preaching to idolaters, however zealous he may be; or that there are other most appropriate forms of labor in which he may engage, and still be forwarding the cause of truth as effectually as when preaching to the heathen. And of all the different departments of missionary work to which one may devote his time, we believe that of instructing a class of the best young men the Christian body can supply, and thus fitting them to become preachers among their own people, is one of the most appropriate. If the instruction is of that Scriptural and spiritual kind which it should be, the missionary is following the example of his Master, than which no higher precedent is desirable or possible. It does not follow that missionaries must stop preaching to the heathen because they are teaching; part of the time, in a theological school. Indeed, we have never known one who did not continue his direct preaching some months of the year, and to some extent also while he was daily giving lectures to his class. But if the latter work were such as to demand his whole time and strength, we believe its importance would fully justify his devoting himself to it.

Every missionary in commencing work in a new field finds it necessary to spend some part of his time in instructing the first converts, especially those whom he hopes to use as teachers and preachers. But if several districts are occupied by a mission, and the converts are multiplied, so that a few at each station are to be educated, it is economy of time and labor to bring them together into one school, and let one or two of the missionaries have charge of the work of instruction. If each one undertakes to instruct his two or three men, carrying on all his other duties

¹ *Indian Evangelical Review*, Vol. 2, p. 198.

at the same time, the pressure of other work will often crowd the teaching aside. The preparation for the lecture will be hasty and imperfect, the meetings with the class irregular, and the instruction often desultory and without interest. It is of great value also to the students to pursue their studies in a class. The stimulus afforded by contact with other minds quickens thought and deepens feeling. Especially is this advantage realized when two or three members of the class are more enthusiastic and spiritual than the others. In exploring together the rich mine of divine wisdom and truth, they learn to seek out and appropriate its hidden treasures; in criticizing each other's remarks or work, they learn to watch and criticize themselves, and correct many of their own faults.

The writer of the article above referred to seems, however, to base his chief argument against theological schools on the assumed fact that there are no students to be found for such institutions. He says:—"In no part of India within the limit of our acquaintance, have we suitable material for such schools. Nor have we missionaries to spare for their instruction. But the insuperable hindrance is the want of pupils." If there is no material for such schools, there is clearly none for future evangelists and pastors. It would be absurd to say that there are no proper candidates for a theological class, in which the principal study is the Bible, and yet that these same men, who are not fit to receive Biblical instruction, may properly be sent to preach and expound the Bible to the churches and the heathen. But we do not believe the case is such a hopeless one—that our native Christian communities in India can furnish no suitable candidates for such classes. We doubt if it be true of any considerable body of Christian converts gathered in heathen lands. Wherever the Lord has a flock of sheep he provides a shepherd to care for them. Even among the Cretans, of whom Paul says they are truly described as "always liars, evil beasts, slow bellics," he enjoins Titus to "ordain elders in every city," selecting good and faithful men,—intimating that some such were to be found even there. It is better that the best men in any Christian community should be well instructed in Bible truth, and then set to teach the rest, than that all should be left without a leader. But the young men now coming forward in our training schools are many of them sons of Christian parents, and have been in school from childhood; and we believe that, among these, most hopeful candidates for theological classes may be found.

There has been much uncalled for disparagement of the Christian character of converts in our Indian missions, both by missionaries and others. We have no sympathy with much that has appeared in public prints on this subject. To characterize our native helpers in general as selfish, insincere, and only striving

after worldly advancement, is most unjust. If due allowance is made for the ignorance from which they have but recently emerged, and the limited opportunities for improvement they have enjoyed, their spiritual state may safely be compared with that of other Christians. We do not say it is what it should be, or that there is not room for vast improvement—of how many churches in Christian lands can this be said?—but we take the character of native converts here with the influences of which it is the outgrowth, and compare both with the character of other Christians and the influences of which it is the result. We must bear in mind that we who thus judge them have come from a land of Bibles, churches, and Christian privileges. We have been familiar with the great truths of the Christian system from childhood, and perhaps are hardly aware how much we owe to this fact. How much is it worth to have the mind early familiarized with the pure life and teachings of Christ, and so pre-occupied with the truth conveyed in the histories, precepts and songs of Christian literature, that error and its evil tendencies are in a good degree shut out? Contrast with this the disadvantage to those who grow up in the midst of heathen influences. They witness the vile and senseless customs of idolaters, and are taught that these are religion. They hear obscene descriptions of the deeds of heroes and demigods, and their minds are thus full of the suggestions of evil and incentives to its practice. Now a change of heart does not at once efface from the memory all these former notions of right and wrong, nor does it in most men correct them and wholly destroy their power for evil. The Israelites carried the memory of Egyptian idolatry with them into the wilderness. And notwithstanding the wonderful displays of divine power they had, witnessed, it required but a few days' absence of Moses, and the withdrawal of his restraining influence, to bring about a sad relapse into the debasing practices they so well remembered.

These considerations help us to understand the reason that we do not generally see that depth of religious feeling in converts here which is common in Christian lands. There does not appear the deep sense of sin and its guilt at the time of conversion, nor that full consecration of heart and life afterwards, which we look for. The answer to questions is correct, the intellect is fully convinced of the truth of Christianity, and receives it. But the heart seems only partially conscious of the greatness of the salvation it has found, and responds but feebly to the holy love which has been revealed. Hence, too, the man is less sensible of the obligations resting on him to a life of devoted active service for Christ. As he grows in grace and the knowledge of Bible truth, these feelings are often awakened in him afterwards, and an earnest Christian character is developed. But in Bible lands the utmost depth of feeling is often witnessed at the very outset of a

Christian life. Overpowering emotions, and the full surrender of heart and soul to the Lord, are not uncommon characteristics of conversions in the midst of a powerful revival. But in such cases we must remember that important Bible truth has been long familiar to the mind, and only the illumining of the Spirit is needed to make it effective. Compared with those thus educated, the minds of Hindu converts are vacant. Many of them cannot read at all. And those who can read have perhaps never yet read half their Bible even once; much less have they committed large portions of it to memory. They have heard of the one true God, and his Son, the crucified, risen Saviour, and this they believe and accept. But of the thousand precious promises, precepts and teachings of revelation they know but little.

It is the province of the Holy Spirit to work through the truth, and it is the Christian teacher's duty to make this truth known to believers and others. "Sanctify them through thy truth: thy word is truth," was the prayer of our Saviour, and it reveals to us the mode of the Spirit's working. The disciples had been for three years learning of our Lord the truth through which they were to be sanctified, when he said to them, "Now ye are clean through the word which I have spoken unto you;" and it was shortly after this that they received the baptism of the Holy Ghost.

The practical inference from all this clearly is that if we wish to see a higher spiritual life among our evangelists and other helpers, we must give them the needful instruction in divine truth. We can have no good reason to expect such a result without the use of this means of our Lord's appointment. We have little doubt that one chief reason why so many native laborers fall into the habit of going through their duties in a perfunctory, listless manner, is their defective knowledge of the Bible, and want of appreciation of its living truth. And the remedy for this, so far as it comes within human resources, is instruction in such a school as we are advocating. We do not wish to "import such institutions from Christian lands where they are the growth of centuries, and to transplant them full-fledged into our infant Christian communities here," against which the writer above referred to argues, as involving "an immense waste of time, strength and money," and tending "to hinder the progress of our work, and delay the development and independence of the native churches;" but we ask for a course of Biblical and theological study which will supply the present lack of well-trained laborers. We care not if it be called a Bible class instead of a theological school. But let it furnish to the students, who are to become the future preachers and pastors of this people, that spiritual nutriment the outgrowth of which is a quickened, vigorous spiritual life. They should be made well

acquainted with the whole Bible,—its historical and prophetic books ; the Gospels, containing the life and teachings of Christ ; the Acts of the Apostles and their letters, giving the organization of the Christian Church, and the duties of those belonging to it. Many parts of these should be gone over in careful and thorough exegesis.

Besides the truth to be studied, much will, of course, depend upon the way in which it is taught. It is possible to carry on this work in the same mechanical manner that official duties of routine are performed. The teacher himself needs constantly to abide in the Life and Light, that he may teach inspired truth as he should. He must not expect to lift his pupils to a higher spiritual plane than he himself habitually maintains. In regard to the importance of Biblical study, and the spirit in which it should be pursued, much has been written, and we shall not enlarge upon it. In the first Number of this *Review* is an admirable article by "T. S. W." on the *Training of Native Preachers*, in which due prominence is given to the study of the Bible ; and the whole article is full of valuable suggestions for those who have anything to do with this department of labor.

How far the education of native preachers should include the scientific and classical studies which generally precede the theological course in Christian countries, is a question which may be left to different missions to decide for themselves. Though of secondary importance compared with the Biblical studies, they are by no means unimportant. But in deciding these points it may be well for the missionaries to have some regard to the age and previous habits of study of those who compose the class, as well as the condition of the people among whom they are expected to labor. For those who are to pursue the more extended course, the English and Sanskrit languages may well take the place of the Latin and Greek classics of home institutions. Besides the discipline of mind, and knowledge of the general principles of language,—advantages incident to the study of either,—the former would be very useful to our educated preachers in their work. But these and the scientific studies can be taught by others than missionaries. It is certainly desirable that they should have some knowledge of the laws of natural philosophy, and the modern discoveries in astronomy. This will give them new sources of intellectual enjoyment, and add to their fertility of thought and illustration in preaching. A knowledge of the magnitude and order of the universe, as revealed to us by the science of astronomy, is fitted to enlarge our ideas of the condescension and love of God in the work of redemption. If the heavens declared the glory of God to David of old, how much more should they declare it to us, who are so much better acquainted with their laws and magnitude ! There is the more need of this

scientific knowledge for our helpers, because they go among a people whose heads are full of the stories of Ráhu and Ketu, of the turtle and the suako, and other such nonsense of Hindu mythology. These may not be in themselves fatal errors, but are usually found in their company. A few mornings and evenings with the microscope and telescope will introduce the students to new wonders in heaven and earth, and furnish their too vacant minds with many fresh themes of useful and pleasant reflection.

It is important that young men who are pursuing these theological studies should cultivate the habit of direct work for the Master; and hence they should be encouraged to go and preach frequently in the bazars and near villages. It may be expedient to allow only seven or eight months of the year for study, and for the rest of the time station them in the villages for evangelistic work,—thus keeping before their minds that their studies are only meant to make them more diligent and efficient in labors. If the means were afforded, some such plan as the following might occasionally be adopted for combining labor and study. Let the missionary accompany his class to some village in the district, and, staying there for two or three weeks, let them all give themselves to earnest prayer and effort in behalf of the people in that and near villages. If the labors were not too severe, they could continue one recitation a day in exegetical study. Thus not only might a good impression be made upon the people of the place,—perhaps some converts made,—but the students would also be learning how to conduct such services afterwards, in connection with special efforts in their own districts. By thus combining prayerful study of the Word of God with earnest efforts for the salvation of men, they would be following the example of the Master, and might surely look for his blessing. And there would be every reason to hope that men who were thus taught and trained would become earnest and faithful servants of Christ and his Church.

There is another question connected with the employment of native assistants, which has proved a troublesome one to missionaries, and we approach the discussion of it with hesitation. We state it thus:—On what principle shall the allowance for the support of native helpers be fixed? Some get rid of this question by saying that missionaries should not employ native preachers and teachers at all. But this seems a convenient way of shelving the question, rather than of solving it. To say that the native Christians should labor gratuitously for the salvation of those about them as they have opportunity, is only repeating what is true of all Christians in all lands. But it by no means follows that none should be employed to devote their time especially to this work. The majority of those who have become Christians in this part of India are from the poorer classes, and depend upon their

daily labor for the support of themselves and families. And while engaged in Government service as clerks or teachers, or employed as servants in families, or as day-laborers, it is clear they cannot go on preaching-tours from village to village. That such persons, if instructed in the Bible and of the right spirit, can speak many a word to those around them, commending the salvation by Christ, is admitted; and they should by all means be encouraged to make such efforts. But to leave the whole work of preaching the Gospel to such casual and uncertain laborers would certainly not be the way to secure the speedy evangelization of India. To effect this we believe it is clearly the duty of missionaries to make use of the best native converts, and, if need be, support them while they are fitting for their work, and afterwards as preachers and teachers. At the same time, let the native churches be taught to assume the work of supporting their own pastors, teachers and Christian institutions as fast as they are able.

No absolute rule applying to all India can be given for the pay of different classes of native assistants. It would vary much as the rates of pay for other work vary in different parts of the country. But surely a principle can be adopted to guide us in this, as in other matters of expenditure. Why should not the rule be the same as that applied to missionaries—namely, an allowance which will enable them to live comfortably, considering the habits of life of respectable people of their own class in this country? The term “a subsistence allowance” has been used in the discussion of this question, and it has been maintained that such an allowance is all that should be given to our native helpers. If this term is used in the same sense as when applied to the allowances of missionaries, it is liberal enough. But if by it is meant a sum on which a day-laborer can possibly subsist, or exist, it is too small. We are not here to change the general style of living and scale of expenditure of the common people. We take it as we find it. A change of this kind can only come gradually, as intelligence and civilization advance, and the people are prepared for improvements and desire them. Christian truth tends to elevate the low, check the extravagant expenditure of the rich, and bring all classes into sympathy with each other. When those supported by mission funds have come from the lower classes, who have lived not only without the comforts of life, but without decent clothing and cleanliness, it may be necessary to allow them considerably more than the generality of their own people receive. For they are to be prepared to appear respectable among people of a higher class than that from which they have come. If a lad found in the slums of London were brought into school, received an education, and became a Christian minister, no one would think of insisting that he should continue to wear

his rags and live on sixpence a day, because he came from a class of people accustomed to such a life ; neither should we be guilty of a like blunder here. It would be wrong to insist upon perpetuating caste distinctions in our system of allowances to helpers from the higher and lower classes. But we cannot wholly ignore differences of nationality and fixed habits of life. Those from the lower castes must be allowed to improve their outward condition somewhat, so as to appear decent and respectable among the higher classes. If by the grace of God they have risen to be the equals of their brethren intellectually and spiritually,—that is, in all that belongs to true manhood,—why should we insist upon keeping up the distinction in such outward accidents as dress, house, food, etc. ? Likewise Christians from the higher castes should be careful not to claim all the superiority which is accorded to their position by the heathen. In this way the extremes will be gradually brought nearer to each other, and in due time all will realize, and rejoice in, their oneness in Christ.

It is, of course, not always easy to satisfy our assistants that we are governed by the high considerations of duty, and a regard to their welfare and usefulness in deciding upon the allowance they receive. Many of them are quite incapable of comprehending the machinery of missions, the great difficulty at times of obtaining funds, and the necessity of economy in the disbursement of them ; or the rules that admit of expenditure in one direction, and demand retrenchment in another. They see only what appears to them a continual outflow, and, naturally enough, think a little more would be vastly convenient for themselves, while it could not perceptibly diminish such a boundless store. Care should be taken to let the more intelligent among them know the principles by which we are governed, and the motives which influence us in deciding upon the scale of allowances ; and through them these things will gradually be better understood by all. It is not strange, however, that petitions for an increased allowance should often be presented by our helpers. They constantly see among their own people that the amount of pay is determined by the caprice of the master, or importunity of the servant, more often than by any just rules. The American Marathi Mission a few years ago adopted a scale of allowances for its native helpers, and allowed them to know what it was. Since that time the petitions for increase of pay are comparatively few. Each one knows that he is receiving at the same rate as the others. And any one wishing service can consider beforehand whether he chooses to labor on such conditions.

Perhaps it would be better if it were known how much the missionaries themselves receive. It is well understood that Government officers receive large salaries ; and the questions often asked by natives would imply that they suppose the mis-

sionaries receive also a large sum. If it were understood that the allowances, personal, for conveyance, etc. to those in the Deccan are only about Rs. 200¹ per month—sometimes less, sometimes more, according to the size of the missionary's family—we think it would surprise most of them. They would see how utterly inadequate it must be as a motive for attracting the missionary here. Many of them would not believe it if told, for they know nothing of the priceless value of truth to the Christian.

But the allowance of the missionary, though so moderate compared with that of other European residents in the country, is luxurious compared with that of the lower and middle classes of natives; and it is not easy for them to understand how there can be any self-denial in such a style of living. The pay of the European common soldier—Rs. 30 or 40 per month—may be called a "subsistence allowance." But the missionary receives four or five times that amount, and lives in comparative comfort. Now we are not about to maintain that our native assistants should be supported in the style of living introduced by foreigners. That can only be done, as we have said above, when the habits and mode of living of the people generally shall change, so as to conform in some measure to those of more enlightened nations. To encourage our native helpers to adopt the style of living of foreign missionaries would be to offer a premium for worldly and selfish agents, and fill our churches with a multitude who are seeking only the loaves and fishes. But the principle for which we contend is this,—that as the missionaries do not limit themselves to a bare subsistence allowance, but rather to one conducive to health and comfort, so they should give their assistants an allowance which will enable them to live in cleanliness and comfort, consistently with the simple habits of their own people. There must certainly be some *via media*, between bare subsistence and extravagance, in which it will be safe for the helper to walk.

We do not believe—what we have heard stoutly maintained—that the spirituality of our helpers would be promoted by keeping them on the lowest possible allowances. Our Master has not called us here to teach one law of self-denial to native Christians and practise a different one ourselves. If it would improve their spiritual state to receive only subsistence allowances, why would not the same be good for missionaries? But so long as one has not faith enough in his theory to try it himself, it is useless to urge it upon others. It is even worse than useless,—it is positively injurious. If there be any one thing which is absolutely essential

¹ We do not here profess to speak for the missionaries of all societies, only those with whom we are acquainted. Some societies pay a lump sum to all alike; others more to those who have a family to provide for.

to the harmonious co-operation of missionaries and native laborers, it is perfect confidence in each other, and frankness and sincerity in all their intercourse with each other. This cannot exist when there is apparent an attempt by either to subject the other to more rigid and severe discipline, and tests of sincerity, than he accepts for himself. A *voluntary* self-denial and giving up of comforts to labor more earnestly in the cause of Christ is indeed evidence of increased spirituality. But a forced submission to the same self-denial argues nothing. It is by no means certain that to reduce a man's wages will increase his spirituality.

We believe the time will soon come when we shall see native Christians freely offering themselves for the service of the churches, receiving what the churches are able to give for their support. Some churches are already doing what they can for the support of their pastors. Let us cherish a warm sympathy with such, and, while rebuking the selfishness of those who give nothing, be ready to help those who try to help themselves. Let us do all we can to furnish earnest, spiritual-minded men for pastors and evangelists, for without such teachers we cannot expect the churches to grow spiritually as well as in numbers. The men needed are of the highest spiritual tone and fitness. The constant demand is, Give me a few helpers only, but let them be men of the right stamp. If the material is not of the first quality, we must, by the help of divine grace, compensate this, as far as possible, by the excellence of the preparatory studies and training.

ART. VIII.—NOTES AND INTELLIGENCE.

OUR last number contained an article on the Brahma Samáj, written by a gentleman connected with the native Christian Church in Northern India. That article has quite naturally provoked criticism both from Brahmist and Christian writers. To these criticisms it is not our purpose at the present time to reply; but to present another account of the Samáj, from another, and widely different source, which we feel sure will be read with interest, especially as it comes from Germany. The account, of which we can give only a brief abstract, is contained in the March and April numbers of the *Allgemeine Missions-Zeitschrift*, the well-known German missionary periodical, and is both full and interesting; it gives a history of the Brahma Samáj movement from its commencement to the present time. The writer of these papers is Dr. Germann. Tracing the origin of the movement to Raja Ram Mohan Rai, he points out that in a few years after the death of that celebrated reformer, the remarkable influence he had exercised began to decline, but that a new impulse was given to the religious reform which he had inaugurated by the accession, in 1839, of Babu Debendranath Tagore, to the ranks of those who were groping after a new faith. Meanwhile the society, of which Ram Mohan Rai was the virtual founder, had been largely recruited from the religionless Government schools, in which the students had lost their old faith without gaining any new one in its stead; and the influence thus derived had a perceptible effect on the new leader. For while the attitude assumed by Ram Mohan Rai toward the moral precepts of the Gospel was decidedly favorable, notwithstanding his contending for the divine origin of the Vedas, Debendranath Tagore kept much more exclusively to the religious books of the Hindus. But in the years 1845 and 1846 the illusions regarding the monotheistic character of the Vedas were so rudely disturbed, and it was so evidently shown that their fundamental characteristic was a worship of the elements,—developing in the Upanishads into Pantheism, and in some philosophical systems into Atheism,—that it was impossible any longer to believe in their divine origin. The Brahmists were therefore compelled to content themselves with a collection of isolated texts and sentences of ancient sages as the expression of their common faith. And as they could no longer rest on the Vedas as a foundation, they rejected entirely the possibility of a written revelation, and gave out that in future the Book of Nature was to be their guide. At this time also the writings of Francis Newman exercised a considerable influence upon the inquiring minds of Young Bengal, and consequently they began to talk much of *inward light*, and of a mystical kind of *intuition*.

But soon after, a movement in the direction of Christianity set in, chiefly owing to the circumstance that—according to the testimony of the *Indian Mirror*, the organ of the progressive Brahmists—“many of our ministers and leading men are recruited from missionary schools, which, by affording religious education, prove more favorable to the growth of Brahmism than Government schools, with Comte and Secularism.” And an epoch in the history of the movement is marked by Babu

Keshab Chandra Sen's joining himself to the reforming party, about the year 1857. For some years he followed the lead of Babu Debendranath Tagore; but the more progressive temper of the younger men led in 1865 to a separation from the conservative section of the reformers. In that year Keshab Chandra Sen, in the name of those who favored his views, presented to Debendra Babu an *ultimatum* containing three demands, the rejection of which would result in a disruption and the founding of a new Samáj. These demands were as follows:—1. External marks of caste, such as the Brahmanical thread, should no longer be used; 2. Those Brahmists only should be permitted to conduct divine service in the Samáj who were possessed of sufficient ability and bore a good moral character, and whose life accorded with their profession; and 3. Nothing should be said in the Samáj which breathed hatred or contempt toward other religions. And these demands were in perfect keeping with the tone of various publications which had been issued by the younger members of the society, in which they had inveighed against the religionless Government schools and the neglect of female education, and had expressed themselves with reference to the influence of caste in a fashion which had hardly ever been heard from natives before. It stifled sympathy, they asserted, and the cultivation of friendly feeling, among the various classes of the people; it was adverse to the sentiment of nationality; it set a premium on the low moral tone of the priests; it oppressed the Sudras, disregarded merit, and gave a dangerous prominence to the accidents of birth and position.

But these views were too revolutionary for the conservative section. They could not concede the first of the demands, namely, the laying aside of the Brahmanical thread; and accordingly, in this same year 1865, the disruption which had long been threatening became an accomplished fact. Babu Debendranath's party styled themselves the "Adi (*i.e.* original) Brahma Samáj," while those who followed Keshab chose the proud designation of the "Brahma Samáj of India." The older branch of the society has, since the separation, shown a retrograde tendency; and it now seems to have lost all influence as a religious movement.

Outside of missionary circles the doings of the Bengal reformers attracted little attention until the views of Keshab Chandra Sen became widely known through the publication of his celebrated lecture on *Jesus Christ: Europe and Asia*, which was delivered in Calcutta on May 5th, 1866. In this lecture he seemed to lean decidedly toward Christianity; but soon afterwards, feeling apparently that he had gone too far, he spoke in a fashion which was plainly intended to do away with the impression which his lecture had produced. At this time he felt himself much drawn to the ascetic Vaishnava sect which takes its name from Chaitanya, whom Keshab characterized as the prophet of love and faith. In January, 1868, he delivered a discourse, at which Sir John Lawrence, the Viceroy, was present, on faith as the means of regeneration for individuals and nations, accepting as the best definition of faith that which is given in Heb. xi; and in March of the same year he induced the members of the Prarthana Samáj in Bombay to affiliate themselves to the corresponding society in Calcutta. According to the *Indian Mirror*, there were at this time about sixty 'churches'

in connection with the Brahma Samáj, in Bengal, the N. W. Provinces, the Panjab, and the presidencies of Madras and Bombay. The institution, or church, as they call it, had struck deep roots into the heart of the nation; it was to be the future church of India; and it would always regard Christianity as a true friend. Toward the close of 1868 there seemed to be some danger that Keshab might be addressed with divine honors by his admiring followers; and in 1870, perhaps to avoid this danger, he proceeded to England. His reception there was, unfortunately, too flattering. At Manchester, however, he was met in public by the much esteemed missionary of the Free Church of Scotland, Dr. Wilson, who was able to appreciate his position at its true value, and who recommended him to lay aside the name Brahma, as being no longer suitable; when the confession was elicited from Keshab that he made use of this name in a theistic, and not in a pantheistic sense. Dr. Germann concludes that from the character of his addresses, and from his known attitude toward Christianity, it is not to be wondered at that the missionaries should write thus of this eloquent preacher:—"He speaks of a Christ, but it is not the Christ of God. He will talk of the blood of Christ and of a divine incarnation; but Christian people should not be led away by such language, for he understands the words only in a most degraded sense. When asked what he meant when he said that Christ was a divine incarnation, he replied that in his opinion he was so in the same sense in which Julius Cæsar and Bonaparte and every distinguished man was a divine incarnation!"

With regard to Keshab Chandra Sen's action and position since his return from England, Dr. Germann avails himself of the information and views furnished by Dr. Jardine's paper read at the Allahabad Conference of 1872; and with these our readers are, no doubt, well acquainted. Looking at the probable future of the movement, Dr. Germann is persuaded that it is impossible for the reformers to remain at their present standpoint. Every vital religion is inseparably associated with an historical personage, while the Brahmists wish to be mere theists, and have no bond of union among them except the sharing of opinions that are continually changing. As time goes on, therefore, they will either split into fragments, or elevate some leader of the movement into the position of a demigod. In either case they will sink back into the darkness of Hinduism. The missionaries, however, it is fair to state, hope that many members of the Brahma Samáj will connect themselves with the Christian Church, although that result may not come about soon; and that in other ways the influences now at work will advance the interests of Christian missions and of civilization. Entertaining these hopes, it is natural that the missionaries should assume a friendly and sympathizing attitude toward the Brahmists, while in no degree keeping in the background the fact that there is still a great gulf between them and Christians; and the example of Dr. Murray Mitchell, in his friendly intercourse with the reformers, is referred to as one worthy of being followed. Those who make such friendly advances show themselves to be true friends of the civilization of India.

Whatever may be the issue of the movement, it is important enough to make us watch its progress with much attention and interest. It is encouraging to notice how the Brahmists imitate one Christian arrange-

ment after another, and are always giving a more and more Christian tone to their language. Considering the tendency of Eastern peoples to attach great importance to externals, Dr. Germann is of opinion that it is very desirable that the Brahmists should build their new churches with a spire in the Christian style, that they should accompany their singing with a harmonium, etc. In conclusion he commends the matter to God, and appends a brief selection from the sayings and writings of Keshab Chandra Sen, extracted from his *Lectures and Tracts*, edited by Miss S. D. Collet.

Our friends of the *Liberal*, the monthly theistic journal of Calcutta, have in a recent issue indulged in a little ridicule of one of the pet doctrines of Brahmism. We quote:—

“It has become the fashion now-a-days to utter things with a degree of dogmatism that cannot fail to be offensive to every reasonable being. Living in the midst of the nineteenth century,—the reign of laws and the age of thinkers,—we have learnt to transfer ourselves in imagination to the good old times, and deem it our duty to save a benighted world by the evolutions of our inspired consciousness, like Elijah of old. Thought we scouted as unworthy, and prudence we look upon as the arithmetic of fools. We are told that God directly speaks to the individual man and directly answers all our questions, even now, as he once did to the patriarchs and *rishis* of the olden times. Thus *Inspiration* is everything with us now-a-days. Of course every sensible man—one who has any experience of Divine communion—easily acknowledges the action of the Divine Spirit in the finite spirit of man, inducing thereby a greater influx of truths and noble sentiments, or in other words developing the fourfold piety of our nature,—truth, justice, love, and faith, as Parker puts them; but the extent to which that power and *inspiration* is dragged by our friends makes one lose his gravity and laugh within. Then they look, not only for the right interpretation of religious scriptures, or the solution of every difficult problem of life, but for the regulation of every step that they undertake, even to the extent of arranging a festival, of fixing upon the street through which a procession should pass. It seems the Father of the universe, long chagrined by the iniquity and obduracy of man, did once cut off, during the Middle Ages, all communications (*sic*) with his children, but has now kindly renewed it, after the lapse of centuries, with a few chosen souls of South Bengal.”

With some of this we agree. The doctrine of Brahmic Inspiration—so far as we have been able to find out what it is—is, to tell the truth, absurd. It is not a bad sign that some in the Brahmist community are beginning to understand this. If one man is inspired as truly as his neighbor, and if the two happen not to agree, what is to be done about it? Inspiration is the ultimate source of knowledge, and both are inspired, and yet they are diametrically opposed. If the inspiration of one is true, that of the other is false. And moreover, as the *Liberal* justly remarks, “it is not unoften (*sic*) that a man is observed to “mistake the workings of his own imagination for the whisperings of “the Divine Spirit;” what is to be done in that case? Who is to be the judge of inspiration, and what is to be its criterion? Thus the idea of a universal inspiration lands the Brahmist at once in absurdity. The *Indian Mirror* comes to the rescue, and says, as reported in the *Liberal*, that when any individual is not properly inspired, his duty is to become “loyally subject” to the “accredited individuals” who are properly inspired. But this seems to us to be a virtual abandonment of their own doctrine of inspiration, or intuition. A man might as well be a

Christian and believe in the inspiration of Moses, the Prophets and Apostles, as he a Brahminist and believe in the inspiration of Babu Keshab Chandra Sen,—and perhaps a trifle better. The thought, however, of subjection to any “accredited individual,” even if it could be definitely ascertained who the “accredited individuals” are—which the *Liberal* thinks cannot be done—fills the mind of the writer with deep horror; and so he returns like the dog to his vomit to that very doctrine of Brahminist Inspiration which he began by ridiculing (only he calls it by a different name), and closes his article with a plaintive wail as follows:—

“Teach us, then, good leaders, to rely more and more on our own conscience and common sense, and not on the mystical fancies of weak fellow-mortals. Such seeds sown in the infancy of a church are sure to fetter its thought and hinder its spiritual growth in fullness of time. The world is already surfeited with cant and religious braggery. Oh spare our infant church of more such inflictions!”

IN writing the above paragraph we have been doing a very dangerous thing. For, to begin with, we do not know how far the writer in the *Liberal* really represents the prevailing type of Brahminist thought. We must say that we think the Brahminists would do well to muzzle him if they could, for he will certainly do more harm to their cause by his silly and incoherent articles than a host of sensible writers could counteract. And, furthermore, in entering upon any discussion on Brahmic “theology” we are treading on doubtful and treacherous ground. For it is not altogether easy to find out what Brahmic doctrines really are. And when a man, after some search and inquiry, thinks he has found out something about some one of them, and ventures into print on the subject, the chances are that he will be grandly snubbed by the *Indian Mirror* and told that, inasmuch as Brahminists believe nothing of the kind, he has merely been fighting a phantom of his own creation; or else that all his arguments were answered by anticipation fourteen years ago,—to which convincing refutation of his present remarks he will be triumphantly directed. And if he meekly begs to know what Brahminists *do* believe, he may whistle for an answer.

Now may we be allowed to point out, in a spirit of kindness, that our Brahminist friends hardly take the best course to win others to a belief in their doctrines? We find no plain statement of what they believe, except in their little tract entitled *Essential Principles of Brahma Dharma*; the information contained in that is quite meagre, and no attempt whatever is made to prove the truth of any of the “essential principles” laid down. Last year Mr. Dyson attempted to follow up certain of the dogmas there stated to their logical consequences; and the manner in which the *Indian Mirror* treated him will be remembered by all who followed the course of the controversy. The Brahminists may be all right, and we may be all wrong; but we submit that they are not taking the proper course to make it appear so. Why can we not be put in possession of a clear statement of the Brahminist belief, and of the grounds on which it rests? That would certainly prevent the misunderstanding and ignorance regarding the subject which Brahminists allege to exist among Christians.

THE part that has been taken by the Religious Tract Society of London in the work of preparing and disseminating Christian literature

in the vernaculars of India, is most creditable both to the sagacity and the liberality of that well-known organization. All of the local Tract Societies of India, we believe, have been fostered by that of London, to which most of them are still, by their constitutions, affiliated as auxiliaries. Yearly supplies of printing paper can be had for the asking, by which means the Indian Societies are enabled to print and sell their books at greatly reduced rates; while grants of money, too, have been made to aid the Indian Societies in bringing out, from time to time, works too expensive for their own slender resources, or perhaps to erect some much-needed building in which the Society could find a local habitation. It is, therefore, with pain that we notice of late the adoption of a policy by the London Committee which seems to us both illiberal and unwise. While still continuing its aid to the cause of vernacular literature, the Religious Tract Society undertakes to restrict the circulation of English works by the Indian Societies to its own issues. It is well known that the Indian Tract Societies have an English department as well as a vernacular department, and that they import and sell good English books, as well as print and sell books in the Indian languages. If their sales of imported English works are large, the profits therefrom arising are devoted, after deducting necessary running expenses, to the production of vernacular books and tracts; and thus the prosperity of the Societies as importers of English books tends directly to increase their missionary efficiency as publishers of vernacular books. It is hence for their interest to develop to the greatest possible extent their trade in English books. And it is just here that they are opposed, and in some instances thwarted, by the Religious Tract Society of London, which undertakes to prevent its auxiliaries from keeping or selling *any* books except those bearing its own imprint. The effect of this prohibition upon the prosperity of the Indian Tract Societies is obvious. With a stock confined to the books of this one Society, not only is their efficiency limited in the direction of circulating Christian books in English, but, their sales being thus restricted, their efficiency as publishers of vernacular books is also diminished. So that the very objects which the Religious Tract Society professes to have at heart, are by its own mistaken policy to a certain degree defeated.

The Committee of the Religious Tract Society endeavors to justify its course in this matter, by saying that the source from which grants of money can be made to the Indian Societies is the profits from the sales of its books, and that, if the sale of other publishers' books is encouraged, and the Society's own issues are crowded out of the market, the source from which the grants are made will be dried up, and the grants will cease. This seems to us a very poor justification of their action. To begin with, it is a confession on the part of the London Committee that their books are inferior to those of other publishers, and need this protective policy in order to secure a sale. It is not our purpose now to criticize the issues of the Religious Tract Society; but we may remark in passing, that, while many of their publications are undoubtedly of a high order of merit, a great many others are quite inferior, both as regards matter and style of workmanship, to those of some other publishers. The true way to maintain the ascendancy of their issues would be, not to cripple the usefulness of the Indian Societies by any oppressive

conditions, such as they now impose, but to publish better books, and books which would command a sale in any market. But, further, we doubt very much whether the restrictions placed upon the sale of other books has any such result as the Committee expect,—that, namely, of extending the circulation of their own books. Variety promotes sale. It is the opinion of a gentleman who for twenty years was Secretary of the Bombay Tract Society, that more of the Religious Tract Society's issues were sold from the depôt under his charge than would have been the case if other books had not been offered for sale there too. Then, again, this policy, which cannot, we think, be shown to work favorably for the London Society, works very unfavorably for the Indian Societies in two directions, as we have already pointed out; and who, we beg to ask, has empowered the London Religious Tract Society to oppose the efficiency and to hinder the usefulness of the Indian Societies? The answer to this question is, that might makes right. The Indian Societies are weak; the London Society is strong; and, rather than not accept the aid they so greatly need, the Indian Societies make up their minds to obey the conditions which the London Committee, with a zeal for their own issues hardly according to knowledge, attach to their grants-in-aid.

There is another way also in which this action of the London Committee militates against the highest prosperity of the Indian Societies. It keeps these Societies in a state of close dependence upon itself, and in so far hinders that development of independence and self-support in Indian Christianity, which is so desirable, and yet so hard to effect. So far as we know, only one Tract Society in India, that of Bombay, is even in name independent of the London Society; the others are all in name and in fact "auxiliaries," that is to say, "dependents." Now undoubtedly these Societies need aid, and will for some time continue to need it. The proceeds of sales do not cover expenditures. That it would be an excellent thing for Indian Christians to support these Indian Societies,—that it would tend to bring European Christians in India into closer sympathy with evangelistic operations, and to increase their zeal and efficiency as Christian laborers in and for India, no one can doubt. That it would bring the cause represented by these Societies home to many hearts in India, and cause many to feel that *they* had some part and lot in this matter, every one must acknowledge. But so long as this close connection is maintained between the Indian Tract Societies and London, so long as these continue to be merely "auxiliaries" of and dependents upon a powerful organization in England, so long will Indian Christians fail to realize their privileges and duties in connection with them, and will relegate the burden of caring for Societies which are not theirs, but only "auxiliaries," to the "parent Society." Perhaps when the Societies were first organized, fifty or forty or thirty years ago, the condition of "auxiliaries" was their normal and proper condition. But, like many an unwisely affectionate parent, the Religious Tract Society is loth to give up its control over its quondam sucklings, albeit it is very hard work to make some of them mind! But children must leave the parental roof some day, and to keep them under parental control too long is as bad for the children as it is hard for the parents. Cannot the Religious Tract Society do a generous deed without affixing to it an ungenerous stipulation? Can it not give the help which really may be needed, with-

out at the same time infringing on the independence, restricting the usefulness and crippling the energies of the Indian Tract Societies?

But the inconvenience which this policy causes to the Christian public of India is far from small, and far from being the least of the evils which result from the action of the Religious Tract Society. There are other religious books as good as those issued by the Tract Society, and some a great deal better. There are other tracts than those bearing the imprint of this Society, some of which the Christian public declare to be superior to those of the Tract Society. Christians in India want those tracts and books. As a rule, they look to the local Tract Societies for their supply. But the local Societies are obliged to say, "We have none of the books and tracts you wish for,—and we are not allowed to keep them." The result all can see. Either Christians in India must do without the books they want, or else the support of the Christian public, upon which the local Societies must mainly depend, is lost. But what right has the London Religious Tract Society to say, as virtually it does, to the Christian public of India, "You may have *our* books and tracts; but you may have no others?" Did the Religious Tract Society *invent* Christian literature, or has it a monopoly of Christian publication, that it thus sets itself up to be the sole provider for the wants of the Indian public? Did the Committee of the Religious Tract Society ever read the little fable about the dog in the manger?

In order to indicate more plainly exactly what the action is against which we feel called upon now to protest, as well as to show that we are not alone in our judgment, we quote the following paragraph from the Calcutta correspondence of the *Lucknow Witness* :—

"Your readers are no doubt aware that we are fortunate in having a well-organized Book and Tract Society among us. This Society is doing a good work, and might do a better were it not for the obstructive policy of the parent Society in London, to which our Calcutta organization is unhappily too closely affiliated. A few days ago a gentleman of this city asked the agent of the Society to assist him in disposing of an assortment of good religious books which has chanced to come into his possession, but to his surprise he was told that the books could neither be placed on sale in the depository, nor even sold by the agent privately. The policy adopted by the London management is not only purely commercial in its character, but stupidly narrow and suicidal. It treats all books printed by other Societies and presses as rival wares, and not only refuses to allow them to be sold in its affiliated depositories, but, as in this instance, forbids them to be sold by its agents under any circumstances whatever. The practical result is that a Society organized ostensibly for promoting the circulation of Christian literature becomes practically an agency for suppressing, or at least repressing, the greater part of this kind of literature in the market. Our Bombay friends have acted more wisely in refusing to bind their Tract Society to London with silver cords, and hence they boldly fill their shelves with books from all the leading Societies of the world, and easily manage to sell three or four times as much as our fettered Society can do in Calcutta. The best thing to be done, and the only practicable thing which can be done, would be for the Calcutta Society to refund the money advanced by the parent organization toward building the new Tract House, and, having thus released itself from all financial obligations, to make an explicit declaration of independence, and begin its legitimate business of circulating Christian literature, instead of pushing the trade of an antiquated London publishing house."

This is strong language; yet it is not one whit too strong. We fully agree with the correspondent of the *Witness*. It is no less a matter of grief than of surprise, that a Society whose object, as stated in its own

Regulations, "is the circulation of religious Books and Treatises, in Foreign countries, as well as throughout the British dominions," cannot be unanimous enough to permit, and even to rejoice in, the circulation, by its auxiliaries, of *any* "religious books and treatises," even if not published by itself. The work is one; and we should think that generous Christian men would instinctively shrink from a line of action so contrary to the spirit of Christian charity. We feel called upon to point out, though we do so reluctantly, and with all kindness, that the policy of the Religious Tract Society of London with reference to this subject is not only injurious to the Society's own work in India, as represented by its auxiliaries, and hurtful to the cause of Christian literature, both English and vernacular, but that it is also short-sighted, narrow and illiberal, and calculated to injure the Society's reputation in the estimation of the Christian public of India. Such a policy never succeeds, and we expect to see it fail in this instance, as it most richly deserves to. When we consider, further, the very generous and wise liberality extended by the Committee of the London Society to those of India in their vernacular operations, our surprise is only the greater that in another matter they should pursue a policy so totally the reverse of this in character. Can it be possible that the same Committee is responsible for both? that a fountain can send forth at the same place sweet water and bitter?

We have written severely, we know, and our censures may seem harsh. But while we have endeavored to write in no other spirit than that of Christian love, we feel strongly that the subject is one which calls for censure, and for plainness of speech. We can but hope that better counsels will soon prevail in the Committee room in Paternoster Row; and that, reversing a policy which we can find no other word to characterize than narrow and selfish, the Religious Tract Society will speedily in this, as in other matters, act up to its own long established and well earned reputation for large-hearted Christian liberality.

No missionaries in India have been more diligent in the use of Sunday Schools, for Hindus and Muhammadans as well as for Europeans, or more successful in their management, than the American Methodists of Northern India. It is therefore perfectly natural and proper that a proposal for a Sunday School Convention should emanate from them. They have made such a proposal, in accordance with a resolution adopted at the last Annual Meeting of their Conference, which was held last January, and which also appointed a Committee to take the necessary preliminary steps. This Committee has issued a circular, calling a Sunday School Convention for India, to meet at Allahabad, January 6th and 7th, 1876, "with a meeting of welcome, Wednesday evening, January 5th." But, owing to the contemplated visit of the Prince of Wales, as well as to oblige some who prefer to pass the Week of Prayer at home, the time for holding the Convention has been changed to Jan. 19, 20 and 21. Further particulars are to be published in due time.

We are happy to aid in giving publicity to this subject. The proposed Convention will be the first of its kind, we imagine, ever held in India, and we hope that it will be as successful as it surely will be novel. The difficulty will be to get people to attend from the more distant portions

of the country, and we fear that the missions of the Madras Presidency, for instance, will be represented by very small delegations, if indeed by any. The Sunday School work has not hitherto been made prominent as a missionary agency by Indian missionaries. The Methodist brethren use it largely. If, by means of this Convention, the missionary body can be roused up on the subject, and especially if this Convention will, through its published utterances, show how the thing is to be done—how the children are to be got hold of, and retained,—and thus how the Sunday School agency is to be worked and made efficient, it will do an excellent work. Judging from the published programme, the Convention cannot fail of being useful, even if it does fail to do immediately all that we have spoken of.

In regard to this published programme, attached to the circular calling the Convention, we have a word to say. It was prepared, says the Committee, “after due deliberation and correspondence.” It gives a long list of essayists, with the subject upon which the essay of each is to be. In some cases the first and only intimation which the essayists had of their appointment to the part assigned them was the receipt of the printed programmes in which, doubtless much to their own surprise, they found their own names printed as essayists,—with the subject of their essay all picked out for them, and announced to the world,—with neither their knowledge nor their consent. Against such conduct as this we protest. No committee of arrangements has any right to publish a definite programme containing definite statements that certain men are to read certain essays at a time and place stated, without in the first place consulting those men and getting their permission; the use of a man’s name in such a connection without his consent and without his knowledge is the infringement of a personal right. Whether the names on this programme were *all* used without their owners’ consent, we cannot say; we know that some of them were; and that therefore the programme was *not* prepared “after due deliberation and correspondence,”—the statement that it was so prepared to the contrary notwithstanding.

We hope the Convention will be saved from one folly; and that is silly talk about the machinery of Sunday Schools, blackboard exercises, “Berean lesson systems” and the like. These may be all very well in their place, but we doubt very much whether the world is to be converted by means of ingenious Scriptural puzzles worked out on a blackboard, or by the use of the Berean lesson papers, or by any other sort of clap-trap which, unfortunately, some good men seem to think necessary for the proper conduct of Sunday Schools. It shows that Sunday Schools have an immense amount of vitality in them, that they are not crushed to death under the amount of nonsense which is written and said and sung about them. These Berean lessons, for instance, were recently made the subject of a column or more of doggerel, which the *Lucknow Witness*, usually so excellent, inflicted upon its readers in a supplement! This Convention can do a good and needed work, and we hope it will; but we hope that it will avoid the danger we have pointed out. We may add, that we expect to publish some account of its proceedings in our April Number.

REV. B. H. BADLEY of Gonda, Oudh, is to collect the Sunday School statistics for all India, to be presented to the Convention. He has issued a circular with a blank form to be filled in. We can only say, that we hope his success in getting replies to his circular, and in collecting the statistics, will be very much greater than ours has been.

On the evening of August 17th a Conference of vernacular preachers was held in Union Chapel Hall, Calcutta. There were fifty Bengali and four European preachers present. The Rev. Mr. Kerry presided. An hour was spent in free conversation, during which refreshments were served, after which the Rev. Surgya Kumar Ghose introduced the subject for consideration,—“What to preach, and how?” After the delivery of the address, which was an able and appropriate one, a free discussion ensued, an interesting description of which is given by the *Christian Spectator* :—

“One brother urged the importance of ‘testimony,’—that we ought to tell the people what we ourselves have experienced of God’s grace; another objected that we should rather confine our ‘testimony’ to what is contained in the Bible; a third replied that people often ask us for a proof of the truth of Christianity, and what can be more to the point than to say what the Gospel has done for ourselves? One brother suggested that, like the Apostles, we ought to preach not only faith, but also repentance, and that we should give prominence not only to the death, but also to the resurrection, of our Lord; another urged that we should speak much of his kingdom and glory. One of the younger brethren deprecated the preaching much about the Hindu gods, saying that preaching sometimes is in this fashion :—first we find fault with the Hindu gods, then we find fault with Muhammad, and last of all we give a little bit about Christ. When we attack the Hindu gods the Muhammadans present say, ‘Very good;’ when we attack Muhammad the Hindus say, ‘Very good;’ and as soon as we begin to speak about Christ the congregation disperses. To this one of the elder brethren replied that it is necessary to correct the errors of the people; the mind of man is like a jungle,—you must cut down the natural exuberant growth before you can plant it with rice; and another, in the same strain, said, ‘The preacher is a sower, but, before ‘we sow the seed, the plough must in many cases prepare the ground.’ To this another younger brother replied, that he thought that this ploughing, in Calcutta at least, had been to a large extent done,—that people have already become convinced of the folly of idolatry. One brother said that we should preach with more humility, another that we need to pray more, another that we should remember that we are ‘workers together with God,’ and another that we should preach Christ—not Christ’s religion or something about Christ.”

Genial Christian feeling pervaded the meeting, and all seemed to enjoy it. There can be no doubt that such gatherings should be more frequent, not only because they are likely to be helpful to all by the interchange of views that takes place, but also because they promote the brotherly fellowship which is so much to be desired among all engaged in the common work of evangelization. The brethren belonged to the Church Missionary, Baptist, London Missionary, Church of Scotland, Free Church of Scotland, and Wesleyan and American Methodist Societies. Many of them were voluntary, unpaid preachers, who, occupied with secular business during the day, devote their spare time to the preaching of the Gospel. We believe that there are only some six European missionaries who preach in the vernacular in Calcutta, and most, if not all, of these engage in it only as *part* of their missionary work. Some seventy persons are now engaged in vernacular preaching in Calcutta and

its immediate neighborhood. We believe arrangements will be made for holding such meetings regularly, and certainly the first meeting held gives great encouragement to the promoters.

Two interesting minutes on the education of the poor Europeans and East Indians have been written by the Lieutenant-Governor of Bengal; and a scheme for aiding schools for these classes propounded. From the reports of officers throughout Bengal who were instructed to furnish statistics and other information for the guidance of the Bengal Government, it appears that the educational deficiencies are not so great as was supposed—at least in the Mofussil districts. The majority of commissioners and district officers agree in stating that “there are generally schools of some sort to be found in the country, if the parents would or could avail themselves of the instruction offered.” In Calcutta, however, although it is well provided with schools, it is found that of the children of parents receiving salaries under 300 rupees per month, 2549 are at school, 1503 are too young for school, and 1275 are not at school. It follows that of children of a school-going age about one in three do not attend school. The Lieutenant-Governor believes that the non-attendance of such a large proportion of children is owing to the distance of schools from their houses, and the unwillingness of parents to trust their children to go too far from home by themselves; that the fees, though very moderate or even low, are in many cases still more than the parents can afford to pay; that many of the parents do not see fit, or care, for various reasons, to send their children to school. It is also admitted that the existing schools, though for the most part aided by Government, do not receive the full amount of the grant-in-aid to which they might be entitled under the existing rules. The Lieutenant-Governor thinks he can only attempt to remove the obstacles that exist from the fees being too high, and he therefore proposes to give all schools the benefit of the Government grant-in-aid on the easiest and most reasonable terms compatible with the object in view—that of promoting the education of these classes. He is therefore prepared to “assist schools which are in existence for the education of the poor Europeans and East Indians, by allowing to them grants-in-aid under the last rules of July 1873,—that is to say, pecuniary grants, which may amount to the full sums expended from private sources (therein including expenditure from school fees and from municipal contributions).” Or, if the parties interested should prefer it, he is willing to give “Government assistance by payment for results,—that is, by a certain allowance for each pupil who passed a prescribed standard before a Government inspector, or by allowances to the masters in the shape of a grant for every pupil who passes, and a capitation fee for each pupil in excess of a fixed number.” The Director of Public Instruction is also to consider the establishment of a normal school for the training of European or East Indian masters for elementary schools. The Lieutenant-Governor would not wish any minute interference to be exercised with the schoolmaster or his staff, nor any interference at all with the religious instruction provided.

The scheme, we think, is a very wise and equitable one, and we hope that the masters and managers of all existing elementary schools will speedily avail themselves of its advantages.

IN connection with the subject of the foregoing note, we may observe that the Church of England authorities in Bengal are preparing to establish diocesan schools for Europeans and East Indians throughout Bengal, to be aided by the Government grants-in-aid offered by the Bengal Government. We can only give all commendation to such a proposal, and hope that other churches or benevolent societies may follow their example. According to the Lieutenant-Governor's minute, the utmost freedom is given to all parties establishing a school, and no questions will be asked as to the religious instruction given. There is, of course, possibility that the scheme should be taken advantage of for sectarian purposes; but we trust that the Bengal Government will act without prejudice in all cases, and will administer its grants-in-aid without favor to any religious or other body, and especially that when schools unsectarian are already in existence, efforts will not be made to withdraw Government aid from them, in order to promote any merely sectarian movement.

WE regret to observe that the Baptist Mission has lost two of its agents in Bengal—the Rev. Messrs. Sale and Mintridge. Mr. Sale has for many years labored in Bengal, and was formerly pastor of the Lal Bazar Baptist Chapel in Calcutta. He was highly esteemed by his brethren. Mr. Mintridge had been in the country for about a year, and gave promise of becoming a most useful and devoted missionary.

A DISCUSSION took place at the September meeting of the Calcutta Missionary Conference on "The After-Meeting." There seemed to be a general opinion in favor of such meetings, for conversation with anxious inquirers, but great diversity of opinion as to how they should be conducted.

A LETTER from the Calcutta Conference to Mr. Moody, the American evangelist, inviting him to visit and labor in Calcutta, was sent to that gentleman some months ago, as most of our readers will doubtless remember. Mr. Moody lately sent a reply expressing regret that he could not accept the invitation, owing to engagements in America. We believe the committee of the Anglo-Indian Mission is endeavoring to secure the services of a distinguished and devoted minister for another "Winter Mission" to India. It is doubtful if he will consent to take so long a journey, but, in the event of his accepting the invitation of the committee, his visit to India would, we are sure, be hailed with welcome and thankfulness by Christian people of all denominations. We cannot, at present, give his name.

THE evangelistic meetings to which we referred in our last issue were held in Union Chapel, the Scotch Church, Free Church, American Methodist and the two Baptist Churches. The attendance fluctuated,

owing to the unsettled weather; but a general interest of the best kind was manifested. The results—at least in regard to the number of inquirers and professed converts—were not so encouraging as at similar meetings held last year.

THE Kashmir Medical Mission, which was so sorely bereaved in 1872 by the death of Dr. Elmslie, is now called upon to suffer another loss. Dr. Maxwell, who arrived at Kashmir in May 1874 to take up the work which Dr. Elmslie had so well begun, is now himself obliged, by reason of the failure of his health, to return to England. This is a great disappointment to those interested in this new and, we believe, most promising mission. Great difficulties were encountered in getting a foothold in Kashmir, and during the early years of Dr. Elmslie's residence in the country he was opposed by the Government in every possible way. Since Dr. Maxwell went there, however, the Kashmir Government has been outwardly friendly, and there has been but little active hostility to Christianity. Many have been in the habit of coming and talking to the catechist; two adults have been baptized, a third is expected soon to be, and Dr. Maxwell regards the spiritual prospects as hopeful. As for the medical part of the work, many more patients have applied for treatment than Dr. Maxwell and his assistants could attend to. He has been able to see out-patients three days in a week; a hundred would come, and often as many more would have to be sent away. About sixty operations have been performed during the year. The hospital has been in working order only since the beginning of May. We understand that the Church Missionary Society hope soon to send a clerical missionary to Kashmir. Whether the plan will be abandoned for the present on account of Dr. Maxwell's departure we cannot say.

Those interested in medical missions, or in Kashmir especially, will find, we may add, the recently published life of the late Dr. Elmslie, entitled *Seed Time in Kashmir*, a very useful and attractive book. We had hoped to review it in the present Number, but no space has been left at our disposal for the purpose.

THE *Indian Female Normal School and Instruction Society and Zenana Mission*, in spite of its unmanageable name,¹ is doing a good work in India. We have before us the second Report of the Panjab Branch, being that for the year 1874. At the end of 1873 the Society had under instruction throughout India 1006 pupils in 472 zenanas, and

¹ We wish that some law could be passed forbidding the founders of benevolent organizations to devise names for their societies containing more than, say, three words. These good men do not seem to reflect that "our days are as the grass," and that we cannot spend our fleeting breath in pronouncing such long-drawn-out appellations as they see fit to tack on to their societies. The society whose name stands above (we have not strength to write it again) would doubtless be in men's mouths much oftener than it is if it were not as long as a telegraph cable. Yet this society is far from being the only sinner in this respect. The C. V. E. S., the S. P. G. (when the whole name is written), the A. B. C. F. M., and a host of others, have been the cause of a great waste of printers' ink on this very account.

1147 scholars in female schools. Its staff of workers consisted of 26 English ladies (4 being then on their way out), 58 native and Eurasian Christian teachers, 8 native Christian ladies employed in zenanas, and 33 native Bible-women,—125 in all. The Society is seeking to extend its operations, and needs a fund of £10,000 to enable it to do so, which we hope it will get, and much more besides.

The work in the Panjab, reviewed in the Report now before us, is carried on at Lahore, Amritsar, and Jallandhar; there are schools at each of these places, and a system of zenana-visiting is kept up as well. A few extracts from the Report itself will give a good idea of the state of the work. Miss Urquhart, of Lahore, where there were 8 schools, writes:—

“In most of the schools the children seem to be making fair progress. They receive regular instruction in the Scriptures, and learn texts and hymns, which we trust may live in their memories, and yet produce blessed results. They also learn reading, writing, geography, arithmetic and sewing. . . . The number of pupils has been steadily increasing since July, and we have now 222 on the rolls. The average daily attendance is 197. They are all Muhammadans with the exception of one Hindu child.

“With regard to zenana work, we can only say that it is a most promising one, and increases in interest. Regular instruction has been given in nine houses for some time, but we have had access to 14 houses during the year, with 24 pupils. A new house has just been opened, and we have heard of several other zenanas where instruction is desired.”

Miss Urquhart mentions, however, that in one school the pupils are almost all new, great prejudice having been excited by the introduction of Mark's Gospel; all the elder girls were withdrawn on that account.

From Amritsar, where there are 11 girls' schools, Miss Wauton and Miss Hasell say:—

“The work connected with Amritsar this year has been a widening one. While continuing the charge of the 11 mission schools in the city, we have sought to gain an entrance into some of the zenanas. We cannot speak of doors being thrown open in every direction, and the inmates of the houses entreating us to come and teach them. There is no such general desire for instruction. On the contrary, there is great fear in many quarters that if English ladies once gain access to a home the wives and children must inevitably become Christians. Nevertheless here and there, by one means or another, a way has been opened, till there are now 10 houses regularly visited. We cannot here speak particularly of each individual pupil. The time has not come yet for lifting the *purdahs*; so the little details and incidents which would bring our native friends prominently before the eyes of the public would be out of place here. These can be told, but not written. All we can say is, that in most of these 10 houses there are regular pupils, learning to read, write or work, and that to each one the Word of God is read and explained. On the whole, they are very willing to receive the books we suggest for them. In one house a Begum threw up some musty old Musalman volumes, containing expositions of her faith, which she had been poring over for some time, and gladly accepted the ‘Zenana Reading Book’ in their place, as being far more intelligible, and much easier to read on account of the clear print. This is now always produced as the lesson-book whenever we go to see her. She listens most willingly to the reading of the Bible, but understands nothing yet of the difference between Muhammadanism and Christianity. The Gospel of the Son of God is the great stumbling-block to them; but if they will but hear the voice of the prophets, whose names they themselves revere, their hearts must be prepared to accept Christ as the Messiah.

“In another house, not only is the Bible listened to, but the Begum delights in reading herself from her own Testament. She has already learnt much from it of Christ as her Saviour and Friend. It seems almost strange to us, as we see and

hear her now, to recall the Sunday evening, rather more than a year ago, when she crept in, under cover of the darkness, to the house where we were staying at the time in a neighboring town, and when we proposed returning the visit, begged us not to do so, lest her friends should know that she had been speaking to Christians."

The work of the Amritsar ladies, however, is not confined to Amritsar. Twenty-four miles off is the town of Batala. After much ignorant opposition from the people, one school was opened here, for Musalman girls, in 1873. Soon after, the pandits and maulavis began to ask for other schools, and the Report before us speaks of 8 schools containing 180 pupils. We quote the opinion of the Deputy Commissioner of Gurdaspur, after visiting the school:—

"I visited one of the girls' schools in Batala in company with the leading members of the municipal committee in Batala. I was very much pleased to see that the girls were really learning something. I wish the institution every success, and consider it superior to any of the Government female schools I have seen."

Excursions have been made by the ladies into the districts about Batala, with encouraging results. We give one extract more from the very interesting report of the Amritsar ladies:—

"About 17 miles from Amritsar is another small town, Fattahgarh. Here, too, a school for Musalman girls has been opened, containing at present about 30 pupils. The catechist's wife visits it constantly, teaching the children, and many of the women too, as far as she is able to reach them. There are now more than half a thousand children under instruction in the mission schools of this district. The course of study is the same as that in the Government schools, with the addition of Bible teaching. The Gospels are being read in the first classes, besides *Barth's Scripture History* and *Peep of Day*. Texts of Scripture and hymns are learnt by heart. The latter are not only repeated in school, but often sung by the little ones as they sit at the mill or the spinning-wheel, working in their houses. This has stirred up opposition in some quarters. The parents begin to ask, 'What are these words you are singing? if you learn these things you will become Christians.' So the poor children are threatened, sometimes beaten, and even taken away from the school for a time, in consequence. But we go on, for they are not willing to give it up themselves, and when I say to them, after hearing one of these pitiful stories, 'Well, then, shall we not sing our *bhajan* to-day?' the general answer is, 'Oh yes; sing, sing, only it must be low, so that they may not hear us outside the house.'"

Miss Golaknath, of Jallandhar, reports a normal class containing 10 pupils, and 2 "model schools" with 20 each, and says that they are making very satisfactory progress. Although Miss Golaknath has not been able to visit many families in their own houses, she has yet found excellent opportunities for reading and speaking to women in the Hindu school. She says:—

"The school-house being in a quiet and secluded part of the city, numbers of women, both young and old, have come to me regularly once a week, and listened attentively while I read to them some parts of the Scriptures. Some clever and bigoted Hindu women had often many objections to bring against Christianity, which gave me greater scope to speak for Christ; these conversations, on the whole, were very interesting, and I hope beneficial."

During the year Rs. 682 were received in the shape of fees from the children attending the schools. During the previous year the fees amounted to Rs. 504. The total number of pupils under instruction, however, we do not find exactly stated. The subscriptions received in India amounted to Rs. 2851, against Rs. 2244 in 1873. The Government makes a grant-in-aid of Rs. 600. The Mission seems to us fully to

deserve all it has received. We have seldom seen a more interesting or a more hopeful and encouraging mission report than the one we have now briefly reviewed.

ACCOMPANYING the Report just noticed is a pamphlet of 18 pages, entitled *Notices of some Indian Women*, and prepared, we believe, by Rev. R. Clark of Amritsar. "We need for India," says Mr. Clark,—

"Some Agnes Strickland to write the lives of Indian queens, and of the noble ladies, who, during a period of many centuries, have influenced their native land in a far greater way than is generally known. We seem to look on Indian women as poor, weak, helpless captives, caged by their oppressing lords, always kept in ignorance, and trampled under foot, as those who have been thought unworthy of all regard. It has indeed been so, alas! in a vast number of cases for many ages in this dark land, but often do the names of heroines stand out in the page of history, which tell of true faithful women of great capacity and courage, who have by their strength of character influenced whole provinces, and even the whole of India. Let us take at random some notices of a few of the more famous amongst them, to encourage us in our efforts to endeavor to educate and raise the women of the present generation."

In pursuance of this plan, we find here brief notices of Sultana Rezzia, Padmani of Chitur, Durgawati of Nerbudda, Chand Sultana (or Chand Bibi) of Ahmadnagar, Nur Jehan, wife of Jehangir, Ahilabai and Tulsabai, of fame among the more modern Marathas, and others still of yet more recent date. The pamphlet is well worth perusal, as giving a glance at the character and capabilities of Indian women. We cannot forbear making one extract of general interest regarding the city of Lahore—past and present:—

"When Jehangir died at Rajuri of asthma, in 1627, she [Nur Jehan] retired from the world on an annuity of £250,000 a year. She afterwards wore no dress but white, the mark of mourning, and abstained from all amusements. She spent the rest of her life in building the beautiful mausoleum to her husband's memory, and laying out the grounds at Shahdera, near Lahore, where she herself was also buried near him, with a few female attendants, in 1647. The plans of the buildings and gardens there still bear traces of Nur Mahal's mind and love, unheeded as they are by the workmen on our Northern State Railway, and by the travellers who enter the enclosure in the railway carriages through the broken walls. Yet the building of those walls and tombs, and the laying out of those gardens, were watched by Nur Mahal's own eyes, and it may be that some of the palm trees, or other trees, were planted by her own hands. The ravages of time and the ruthless hands of men who lacked her taste and love have indeed made many changes there. The river Ravi, which in 1664 was frightened away from its former bed close to the palace walls by Anrangzeb's *bänd* or wall, which was three miles long and was faced with lead, has diverted the stream to the opposite bank, where it has cut off a large slice of the garden round the tomb, and even threatens the destruction of the tomb itself. Then Aurangzeb removed the marble dome of the tomb, and Ranjit Singh stripped off its marble facings and enamellings, and the latticed parapet of marble which surrounded the roof. And now the beautiful gateways and other buildings are occupied by English engineers, who naturally have built up very plain walls, to protect themselves from the heat and cold; and we see now in Shahdera our own railway workshops, and hear English voices, and the din of the anvil, and the noise of busy workmen hurrying on the State Railway which is to connect Peshawar and Afghanistan with India, in the very place where Nur Mahal's soft voice of sorrow was heard giving the orders for the quiet repose for ever (as she thought) of her husband's remains. It was there in Shahdera that she doubtless often sat with her ladies, enjoying the cool breeze by the river's side, living over again the strange history of her past life, and speaking now of changes in politics wrought by her own mind and hand, and now of revels and entertainments on the banks of

the Dal Lake in Kashmir, or on the lake itself, when the lake was covered with crowded boats, and the hills all around resounded with the voices of mirth and song; or sometimes perhaps they spoke of family matters, and of Shariar (Jehangir's son), who had wedded her own daughter, and who on his father's death had seized the royal treasure in Lahore, and bought over the troops, by her own advice, in the hopes that her own grandchildren might sit on the throne of India; and then she would revert to the failure of all her earthly hopes, when Shariar was defeated by her own brother Asuf Khan, and put to death by orders from Shah Jehan, when she gave up the world and retired into seclusion.

"How different was Lahore then from what it is now! It was then 16 or 17 miles round; and in Bernier's time (shortly afterwards) it was three leagues long, and more magnificent than either Agra or Delhi; and Shiraz and Isfahan would (it is said) not have made together one Lahore. The great Akbar had made it his head-quarters for fourteen years (1584-98), whilst he was forming and carrying out his plans for the conquest of Kashmir and the Afghan tribes. Jehangir had often lived there with his court; and whilst Nur Mahal was dwelling in seclusion in Shahdera, Shah Jehan was there in Lahore covering the five hundred yards of wall by the river's side with *kasi* or porcelain, with figures of horses and elephants and men, and the figure too of the rising sun, in front of Jehangir's palace; for the strict rules of Muhammadanism were then centennied by the Moghul Emperors, who rather revered the Persian symbolism, and, it is thought, even paid worship to the sun and heavenly bodies. Christianity, too, was not then thought unworthy of royal patronage; for the Portuguese Jesuits had come up from Goa, and had founded a mission, and had built a church in Lahore, which Nur Jehan must have seen or heard of, for the traces of it (even after it had been pulled down by Shah Jehan) remained till 1665. In Nur Mahal's time the Christian priests were even stipended; for Akbar himself is said to have had a real respect for Christianity, and Abdul Qadir says that he caused his son Merad to be instructed in the Gospel, and that the boy began his lessons, not as usual, 'in the name of God,' but 'in the name of Jesus Christ'! Then public conferences were held between Brahmans, and Muhammadans, and Christians, and Jews, and philosophers, when the Christian missionary offered to walk into a flaming furnace with the Bible in his hands if the Muhammadan would do so also with the Koran; and it was the Muhammadan then who declined the ordeal (so consonant with the ideas of Christendom at that time) which was to declare solemnly what was the Truth."

THE same Society has a Mission at Bombay. The staff of workers consists of three ladies from England, and two young ladies of Indian birth, one of whom is the daughter of a Parsi Christian. Twenty-eight houses in Bombay are open to the ladies of the Mission for the purpose of giving instruction, some once and some twice a week. In 14 other houses occasional visits are made. These families are Hindu, Musalman, Parsi, and "Beni Israel." In the families where instruction is given there are, in all, 32 pupils, of whom 18 belong to the Beni Israel families. The Mission also has a nucleus of a normal school, and several other schools are carried on,—one in the compound of the Mission house, and others outside. The largest of these is a school for Beni Israel children, numbering 44 pupils. English is taught in some of these schools; also Marathi and Guzerathi. Christian text-books are of course used, and religious instruction regularly imparted. "An interesting feature," writes Miss Harding, one of the ladies of the Mission, "is the increasing opening among the Beni Israel. Perhaps if an Apollon could only go once a week and address 'the men in my school-room good would be done.' We expect to see good results from this young and vigorous Mission, even if Apollon is lacking.

WHATEVER we may think of their doctrines, and however much we may be opposed to their policy, we can entertain no other feeling than that of respect for the zeal, the earnestness and the evident sincerity with which the "Cowley Fathers" are pursuing their work in India. We have spoken of the beginning of their mission in a previous Number of this Journal.¹ Their work is still going on in Bombay; we have not heard that, as a mission to the natives of India, it has met with any success at all. That portion of the European community which sympathizes with the movement has been considerably stirred during the past year by the able preaching of Rev. Luke Rivington, one of the members of the order, and, we believe, the latest arrival from England. That they have, even among Europeans, anything like a large following is not the case; but we believe they are acknowledged to have a sufficient number of adherents to form the nucleus of a congregation holding similar views to their own.

Before leaving Bombay, Dr. Douglas, the Bishop of the Diocese, placed these gentlemen in charge of one of the English churches in the city (St. Peter's, at Mazagon). Many of the worshippers at that church were not prepared to follow their new pastors to the length of ritualistic observance enjoined by them; and a petition for their removal, signed by over seventy names, was sent to the Archdeacon of Bombay; this not securing the desired effect, it was followed by another, but the Archdeacon felt that he could not interfere in the manner requested. The remonstrants accordingly ceased to attend St. Peter's Church, and started a series of services among themselves, which is still continued.

It has seemed not alone to outsiders, but also to many who are intimately familiar with the doings of the gentlemen of St. John's Mission, that they are rapidly journeying on towards Rome. This imputation, however, has been indignantly denied in letters to the Bombay papers, over the signature of one of the gentlemen themselves, in which the Roman Catholic Church was referred to as corrupt, and spoken of throughout in such a strain as to provoke the Roman Catholic Bishop of Bombay to reply, in quite a fiery style, and to challenge the members of St. John's Mission to meet him in a public discussion and make good their accusations. The challenge, however, was not accepted. The grounds for the belief, which we suppose to be quite general, that the Missionaries of the Order of St. John the Evangelist are separated by a very thin wall from the Roman Catholics, consist not merely in outward signs, such as the wearing of garments almost precisely like those of the Jesuits, and the assumption of the title of "Father," which are hardly more than trifles, but also in the doctrines which are known to be taught by them. A few months ago a writer in the *Calcutta Christian Intelligencer* spoke of a catechism in Urdu emanating from them, and gave a translation of portions of it, in which the dogmas of praying for the dead, baptismal regeneration, absolution by a priest, the duty of reverencing pictures of Christ and the saints, and the propriety of appealing to Apostolic tradition for "laws" to regulate the use of the Sacraments, in addition to what is contained in the Scriptures, were clearly taught.² More recently

¹ See the *Indian Evangelical Review*, Vol. I. p. 501.

² See the *Calcutta Christian Intelligencer* for May 1875. We have not seen this catechism ourselves, and our only knowledge of it is derived from this number of the *Intelligencer*.

still they have introduced, as we understand, the Confessional into the church at Mazagon where they minister. This caused but little commotion in Bombay. The minds of the people seemed to be quite prepared for it. One or two indignant letters appeared in the daily papers, and that was all. There lie before us as we write two little tracts, which we are told the St. John missionaries are circulating among their flock. One of these is entitled *A Help to Repentance*, and bears the imprint of a London publisher. The other is entitled *Hints for a First Confession*, and bears no imprint whatever, and no intimation of the place where it was published. We need not give an analysis of the contents of these tracts. In both the doctrine of Confession is emphatically taught, while the related doctrine of Absolution is taught as emphatically in the one first mentioned; in both also do we find minute directions for preparing for the Confessional.

These things, to common minds, appear very much like Roman Catholicism. The gentlemen of St. John's Mission, however, while they deny, as above stated, that they are at all tending towards Rome, claim that their only effort is to bring their teaching into strict and exact conformity to the Prayer-Book and the original standards of the Church of England, from which, in these later days, they think that the practice and teaching of their Church has somewhat departed.

We hope that it is unnecessary to state that, as regards the peculiar tenets of the "Order of St. John the Evangelist," our own position is one of honest and unflinching antagonism. But theological discussion is not our present purpose; we have endeavored to state the facts in the case, according to our best knowledge and belief, and to do no injustice to men whom we cannot but believe to be mistaken, but of whose sincerity of purpose we can have no doubt. And yet we have heard it hinted that these men are not sincere in purpose, but are—to put it plainly—Jesuits in disguise. This is a hard accusation, and one which we cannot make. Neither can we join with those who attack them with ridicule and hard names. They may be wrong in their notions,—we believe that they are; but it does not make their errors plain and our orthodoxy manifest to abuse them. It is a very poor way to convert a man to call him a fool. Their claim to be "priests" is most repugnant, we believe, to the Scriptural doctrine, and we cannot allow to them the title which they assume of "Fathers." Yet if, with all their faults, they can turn men from the error of their ways, and lead to the Cross of Christ any who might not otherwise be won, why should we not rejoice? "By their fruits ye shall know them." A few years will tell; there is a charity—we hope it is increasing in the world—which "thinketh no evil" and "hopeth all things." But let no one say that the *Indian Evangelical Review* is about to desert the cause of evangelical Protestantism!

THE Telugu Missions of the London Missionary Society have lost a faithful laborer by the death of the Rev. W. Dawson, of Vizianagaram. He was a son of the Rev. James Dawson, who was an earnest worker in the Vizagapatam Mission from the year 1815 to the year 1832. After the death of his father, who had been for some time alone at the station, Mr. W. Dawson did what he could to carry on the schools and other

work, in which he was greatly encouraged and assisted by a pious officer, Major W. T. Brett. Subsequently he was engaged by the Society as an assistant missionary, and was stationed at Chicacole, where he was ordained in the year 1840, and continued his labors at Chicacole till 1852.

In June 1852 he removed to the town of Vizianagaram. Here, assisted by native helpers, he was permitted for twenty-two years to carry on a course of quiet, unobtrusive work, and to undertake frequent tours in the surrounding country, for which he was particularly qualified, from his intimate acquaintance with the people and with the Telugu language. He also gave much attention to the education of the young, and aided in the preparation of useful tracts. A Telugu hymn book for the native churches, of which he was the author, is still in use.

For several years Mr. Dawson's health had been in a feeble state, and he had in vain sought relief by visiting the Nilgiri Hills. In the spring of the present year he determined, on the recommendation of medical friends, to pay a visit to England. With this view, in company with Mrs. Dawson, he embarked at Madras on the 28th of April, and for a few days seemed to be deriving benefit from the voyage. At Galle, however, he became much worse, and shortly after leaving that port was seized with an epileptic fit, and expired on the morning of the 5th of May, on board the steamer *Peshawur*. His last moments were cheered by the presence and care of his two daughters, and of his son-in-law, the Rev. H. de V. Gookey, who were fellow-passengers with him. Mr. Dawson was emphatically "a good minister of Jesus Christ," and his death is deeply deplored by his little flock no less than by his missionary brethren throughout South India.

Owing to the weakened state of the Telugu Missions by the death of Mr. Dawson, the departure to England of Mr. Gookey, the approaching retirement of Mr. Gordon of the Vizagapatam Mission after forty years' labor, and the anticipated visit home of Mr. Mawbey of Cuddapah, the District Committee have made urgent application to the Directors of the Society for a reinforcement of six new missionaries for the Telugu work in the Vizagapatam and Cuddapah Districts.

THE Canarese Mission of the London Missionary Society at Bangalore has also lost one of its senior members, the Rev. C. Campbell, B.A., who has retired from the field after forty years of earnest labor, during which he paid only one visit to his native land. Mr. Campbell's work was confined chiefly to street-preaching and itineration; but he also rendered important aid, in connection with other brethren, in the revision of the Canarese Scriptures, and in the preparation of useful tracts and books. He has left India with the high regard and best wishes of his brethren, and of the native churches, for whose welfare he so long lived and labored. In his last Report, in taking leave of his work and of his associates in it, Mr. Campbell says, "I praise God for what I have seen of the progress of the work since I came to India in 1835. In every respect there has been an onward movement from year to year. And never, I believe, has there been more reason to thank God and take courage than there is at the present time."

THE Rev. W. Sattianadhan of the Church Missionary Society, while on a visit lately to Bangalore for the benefit of his health, was asked to deliver an address in Tamil "on the responsibilities and duties of "native churches," to which he kindly consented. A meeting was accordingly held in the London Mission Chapel, which proved to be most interesting and profitable. The chapel was well filled with an audience of between two and three hundred native Christians of the London, Wesleyan, and Gospel Propagation Societies. There were present also, besides missionaries, five native ministers, one of whom presided. Mr. Sattianadhan gave a rapid sketch of the rise and progress of native Christian churches in India; showed how they were increasing in numbers, intelligence and influence; and urged them to strive to correct certain defects which he pointed out, viz. a want of unity, a tendency to worldly conformity, deficient zeal, and want of liberality in contributing for the support and spread of the Gospel. He alluded to the good example of the Santhal converts, who were so earnest in seeking to bring others to Christ, that one of the missionaries told him he had little to do except to wait while they did the work, and to receive, baptize and build up in the faith those who were brought to him. He spoke also of the liberality of his own people, who had gone on increasing in their contributions, until last year they gave altogether about 1000 rupees to the cause of God. His address made a most salutary impression upon his hearers, who will, we trust, be stirred up to do more than they have yet done for the extension of the Redeemer's kingdom. The native churches are becoming more alive to their duty in this respect than they once were; but still occasional urging to "go forward," and to aim at being a still greater power for good among their own countrymen, is not out of place.

THE English Wesleyans have a very flourishing mission in the Mysore Territory. Its foundation dates back more than fifty years, and there are now connected with it (according to the Report for 1874) 11 missionaries and assistants, 13 catechists and 137 day-school teachers, 28 unpaid Sunday school teachers, and 7 unpaid local agents. The churches in connection with the Mission number 408 full members, of whom 91 are English, and 49 probationers; 232 scholars are gathered into 5 Sunday schools; the number of day schools is 49, with 3646 pupils; about one-third of the pupils are females. A paragraph in the Report illustrates in a striking manner how, after Christian work in a district is once fairly started, it will develop and grow, even if the missionary force is not so strong as could be desired:—

"We feel strongly," says the Report, "that our Mysore Mission has not had adequate support from the church at home. The Missionary Committee would have gladly sent us men, but they have not had them at their disposal. We have now just half the number of European agents we had ten years ago. During that period we have not been without success. Most of our present native agents have been raised up, our society has increased from two hundred and thirty-seven to four hundred and eight, and our scholars have more than doubled. There is surely enough in these results to give us hope for the future, if we as missionaries are faithful to our trust, and are sufficiently sustained by the church at home."

Female education is making progress in Mysore. Four new schools for girls were begun by the Wesleyans during 1874. One of these is in

the Mysore Fort, and is intended for the benefit of Palace officials and other persons of high caste. We are also informed that a large school capable of accommodating upwards of two hundred girls has recently been completed in the city of Mysore. During the last few years female education has made great strides in this seat of idolatry and superstition. The Maharaja contributed Rs. 100 towards the building fund, and many native gentlemen followed his example with generous contributions. These are strong proofs to the actual advance made in this one, and very important, branch of missionary effort. In addition to the above, within a stone's throw of the palace, in the heart of the Fort, the citadel of the Brahmans, there is another school attended by more than fifty Brahman and Kshatrya girls. So far from these schools being deemed obnoxious, they are regarded as a boon to the locality. In the mission schools of Mysore City the total number of girls is two hundred and fifty.

Regarding the English school for boys in Mysore City, the Principal, Rev. A. P. Riddett, says:—

“For twenty years we have had an English school in connection with our mission in Mysore City. It is under the supervision of an English missionary, who himself teaches in the higher classes. The number of boys on the rolls is 180, the average attendance 150. The fees, which run from eight annas to one rupee and a half, amounted last year to Rs. 1326. The boys learn up to the Matriculation standard of the Madras University. In the lower classes the catechisms and simple stories from the Old and New Testament are taught. The Bible and Dr. Murray Mitchell's *Letters on Christianity* are studied in the higher classes. One of the chief changes in other subjects (not religions) has been the introduction of physical science and physical geography into the Matriculation course. We find the students more apt than we had expected in the study of these rather un-Oriental subjects. The greater part of the boys are Brahmans; only two Mubammadans attend.”

Mr. Riddett regrets the necessity of employing Hindu masters in this school. The employment of native Christian masters, if they could be obtained, he fears, would diminish the attendance and the fees, perhaps one half, but he is sure it would vastly increase the power for good exerted by the school. He wonders “how other mission schools fare in this ‘respect.’” Probably the experience and the desires of others are not very different from his own.

This Mission proposes soon to occupy a new station in the Mysore country, in addition to those already existing. The head-quarters of the new mission will be at Hassan in connection with another large town, Chikkamagalur, twenty-eight miles distant. It is hoped that by this arrangement a large tract of country will be brought more within the range of direct mission effort than is possible now, when it can be visited but seldom.

THE American Madura Mission occupies the larger part of the collectorate of Madura, a district of about 9000 square miles in extent. There are in its field 274 towns and hamlets in which Christian adherents reside. This indicates somewhat the extent to which Christianity is diffused among the rural population. Catechists and schoolmasters reside and labor in 152 different villages.

It is the custom of the mission to hold an annual meeting with the pastors and assistants in September, to which the members of the outlying congregations are also invited. These meetings unite instruction and ex-

amination in the Bible, and professional studies with devotional exercises, reports, essays, addresses and sermons.

Advantage is also taken of the occasion to hold the anniversary of the native benevolent and missionary societies. These annual meetings, supplemented by semi-annual meetings of a more local character, have been of great advantage to those who have participated in them from year to year.

Meetings of this nature are not, we think, peculiar to the American missions, but they are quite a prominent feature of at least some American missions,—perhaps more so than is the case with missions of other societies. The plan of holding them is worthy of general adoption in all missions. The experience of those missions that have tried them is, we imagine, wholly in their favor.

This year, however, the prevalence of cholera in the town of Madura and the district interfered with the attendance, and cut short the usual meeting. But over one hundred mission assistants and pastors were present, and the meeting, though brief, was full of interest. A matter of special thankfulness was that while the native Missionary Society in January found itself burdened with a hopeless debt, it was now not only relieved, but has somewhat over Rs. 200 in its treasury. The mission is looking forward to being reinforced by Rev. Mr. and Mrs. Peck, who have been some time under appointment.

In connection with this mission there are two distinct churches organized in the town of Madura,—one at the east, and the other at the west side of the town,—and both are provided with excellent edifices. A third and smaller chapel with school-room attached has just been opened on the north side of the town, with the hope that the congregation worshipping there may grow into a self-supporting body.

SOME time ago a Syro-Roman Archbishop (Mellus by name) arrived in Travancore, desirous to assume charge of the numerous Syrian Roman Catholic churches there, which are still allowed to retain the Syriac language in their public services. Archbishop Mellus was sent by the Roman Catholic Patriarch of Bagdad to govern the Syro-Roman churches of Malabar, and, it is said, originally with the consent of the Pope. The Verapoly Archbishop has forbidden the churches to receive him, and has cursed him with the greater excommunication from each Romish altar as one coming to cause schism. It is said that this special authority over the Syro-Romanists of Malabar was conferred on this Patriarch by the Pope in order to gain his vote in favor of the Infallibility dogma, but that the concession was afterwards withdrawn, and letters sent to Malabar to the effect that it had been obtained under false pretences. We have also heard it said that the Roman Catholic Bishop of Bombay suggested that Archbishop Mellus might “do good” by working among the Syrian Jacobite Christians and bringing them over to Rome. We cannot vouch for the truth of this, though it is not altogether improbable,—Rome has not yet given up her designs upon the Syrian Church of Malabar. Archbishop Mellus is now at Trichoor, and has gained over five churches. We do not wonder that his coming caused agitation among the Syro-Roman Catholics, who are in a sufficiently divided state

already. There are two parties among them, and we can well understand that they do not want another ; one of the parties is under the rule of Verapoly, the other under that of the Archbishop of Goa. As the latter archbishopric has been for some time vacant, those who adhere to Goa have been in a state of disgust because they could get no ordination !

THE Travancore Government has devoted the sum of Rs. 15,000 to grants in aid of schools not under direct Government superintendence, to begin with the new year 1051 (Malabar era), which came in August 16, 1875. This measure has been long urged upon the native government by the Protestant missionaries in Travancore, especially those connected with the London Missionary Society. The grants are intended to aid elementary education in those village schools which come up to the standard of the village schools directly under Government inspection. For the first year the grants are to be made (as far as the sum will go) in response to applications from the managers of schools, whether Protestant, Syrian or Roman Catholic, according to the discretion of the Dewan ; and it is expected that about 150 schools can be aided. There may be some difficulty in deciding the proportion of the total sum which should be given to the respective religious bodies, as only a few of the schools connected with each can be aided ; but we hope this difficulty will be fairly surmounted. We trust that this is but a beginning of aid to *primary* education on the part of the Travancore Government, and that it yet will do much to raise into freedom, intelligence and comfort the long-oppressed low-caste population.

FROM Mr. Clark's pamphlet, *Notices of some Indian Women*, referred to on another page, we clip a footnote on the subject of intemperance in India, which we commend to the attention of some who are never tired of charging the British Indian government, and the civilization of the West, with having introduced into this originally and inherently temperate country the love of strong drink :—

“ Drunkenness seems to have been the special characteristic of the Muhamadan rulers of Islam, for which they are said to have been as conspicuous as German barons were in the Middle Ages. El Walid II. bathed in wine. Togrul III. went into battle very drunk. Sultan Husain Mirza, who reigned at Herat for twenty years, drank wine after the midday prayer. Omar Sheikh of Persia indulged twice a week in a drinking-party. Ahmed used to drink without intermission for thirty or forty days together. For many years the celebrated Baber scarcely passed a day without drinking to excess, and filled his red granite tank near Cabul with wine, which he drank whilst his female slaves danced around him. Akbar the Great used, when young, to indulge in drink at a time when he could ride 220 miles in two successive days, and walk thirty or forty miles a day. Abbas the Great was fond of wine. His grandson Shah Safy was a drunkard. His son Abbas II. died of drink. And yet some people seem to think that drunkenness in the East is only a vice of modern days. It was common enough in former times. It is, alas ! now more common still, and it ruins its thousands in India, as it does also at home. Civilization and contact with the West, and, we may add, our present system of excise, has increased drunkenness in India fearfully. Though it existed before, respectable natives trace its increase to the English policy now, and long for some system of repression rather than extension, and desire for themselves in this matter a higher taxation.”

THE statistics with reference to the circulation of vernacular Scriptures in India during 1874, which were printed on the 108th page of our last Number, were in the first place defective by reason of the absence of the Madras statistics, and were rendered still further incorrect by a proof-reader's error. We therefore take this opportunity to repeat and correct the table given at the page mentioned:—

SOCIETY.	Issues, 1874.	Issues, 1873.
Panjab	8,452	11,889
Lodiana Mission	13,465	9,625
Methodist Mission	5,122	?
North India	31,999	16,364
Calcutta.....	44,265 ¹	40,171
Bombay.....	9,243	4,995
Madras	106,096	72,791
Burma	16,326	?
Total.....	234,968	155,835 ²

It is noticeable that the Madras Society has alone distributed almost as many Bibles as all the other Societies put together. It must be remembered, however, that in the field occupied by this Society lie the districts in which Christianity has taken the firmest hold; and the recent religious awakening among the Syrian Christians of Malabar has resulted in an unusually large sale of Scriptures from the Society's branch depôt at Cottayam.

WE have received from an esteemed correspondent a brief, but vigorous, reply to certain articles on the subject of the Atonement which have appeared in previous Numbers of this *Review*. Our principal reason for withholding the article is, that, before receiving it, arrangements had been made for a paper (which it is intended to publish in the Number for January next) maintaining, in opposition to the articles mentioned, the usually received theory of the Atonement. This article will, we are sure, give satisfaction to all who have felt apprehensive that the *Review* was declining from the true standards of evangelical faith. It seems to have been forgotten by some, that the *Review* accepts no responsibility and accords no sanction to any theological article which appears under its author's own signature. In regard to the present subject we may be allowed to say, that, while not ourselves sympathizing with the views which have been expressed on the doctrine of the Atonement in two recent articles, we can see no objection to publishing the views of men who, during a long and useful missionary experience, have patiently studied a certain doctrine, and carefully noted what they believe to be its effects upon the native mind. The utterances of such men are deserving of respectful consideration, however much we may dissent from their conclusions.

¹ During eleven months only.

² No exact comparison is possible, owing to the fact that the returns for 1874 include two societies not included in 1873. The Bangalore returns are included in those of Madras.

IT is impossible to conduct a public journal dealing with questions of public interest, without being under the necessity occasionally of criticizing the doings or the sayings of others. It has been our endeavor in the past, and it shall be no less our endeavor in the future, to criticize, when criticism seems necessary, with fairness and candor; always to allow opportunity for reply, of a reasonable length and nature, in our own pages; and, in cases where unjust censure has been passed, to make all possible amends whenever the fact of injustice shall be brought to our notice. In our last Number we had occasion to speak in terms of censure of the conduct of the clergy connected with the Church of England in Calcutta, with reference to a matter of general interest. We notice that the *Calcutta Christian Intelligencer* for September replies editorially to our remarks. The *Intelligencer* advises us "to be very careful how we receive *ex parte* statements, and still more careful how we attach the "sanction of our opinion to a judgment upon conduct so presented." This is certainly good advice, but it is advice to do just what we have tried to do from the very first. As regards the matter in question, we are not aware of having made any statement in our note unsupported by undoubted facts; and while we gave our opinion on the conduct of the Church clergy, as we certainly had a right to do, it was on the basis of facts so stated that any of our readers were placed in the position of being able to have a different opinion if they chose. We gave all the information at our command, and suppressed nothing favorable to "the other "side," as the *Intelligencer* calls it. And we think this is proved by the absence of any new facts in the *Intelligencer's* reply. We take leave to say that any one reading the latter will find no statement of fact in it which was not substantially given in our note. If our account was, as the editor of the *Intelligencer* claims, *ex parte*, why does he not give us the facts on the other side?

The *Intelligencer* virtually charges us with attempting to prove that the English clergy were "wrong," as if we did so heedless of truth and accuracy of statement. But we think in doing so he ought to have been ready with proofs. That the clergy were wrong in the whole transaction we attempted, not to assert, but to prove; that they were "wrong" in seeking to do "the evil thing they obviously desired" (as the editor of the *Intelligencer* accuses us of saying) we never asserted. We believe they never attempted consciously to do any "evil" thing, nor did they "desire" it. They acted doubtless in all good faith. But while we acquit them of any such consciously evil intentions as our contemporary represents us as imputing to them, we think their conduct was a fair subject for criticism. He knows as well as we do that mere purity of motives does not of itself prove the absolute rightness of any man's actions, considered by themselves.

The editor closes his critique by the remark, "If our friend think it "[an unsectarian basis] the one which will enjoy the Divine blessing, let "him forthwith abolish sects. But if there be another which may also "be holy, let him be just, if not charitable, to those that prefer that other." Is this fair? We spoke of an "unsectarian basis" for *schools* only, and yet our contemporary implies that we advocated "unsectarianism" absolutely, —of churches as well as schools. Sects may remain, and yet unsectarian schools abide also; the abolition of the former is not quite necessary for the maintainance of the latter. Yes, there may be "another which may be

“holy,”—sectarian though it be, and we uttered no word that implied the reverse. Had the Pratt Memorial School been promoted in a different manner from the beginning, had the Church of England members of the Calcutta Girls’ School, professing as they did to believe in a “Church school” in preference to an “unsectarian” school, and professing, as they did (according to the *Intelligencer*), to believe that they promoted the Pratt Memorial School because the other had failed,—had they announced these views when the former school began to be promoted, and given effect to these convictions by resigning their places on the “unsectarian” committee, they would have acted rightly, and we should have chronicled their doings only as a piece of news, with no comment. These things they did *not* do, and we think we have been both “just” and “charitable” in saying so.

We have to apologize for only one thing in our note. We find our remarks have given the impression to some that the Calcutta Girls’ School is to be closed because of the erection of the Pratt Memorial School. We only gave this as our opinion at the time our note was written, on the ground of the influence of the Church of England clergy, who, as we thought, would be likely to use all efforts to secure the subscriptions of those of their own body who have aided the Calcutta Girls’ School, and also to obtain pupils whose parents belong to their church. Whether this prophecy will be fulfilled remains to be seen. It is possible that their efforts in both directions will fail; and that they may have to be contented with what they can obtain from new subscribers, and with pupils not drawn from the old school. We sincerely hope that there is room for the two schools, and that both may be well attended. In spite of all that has passed, we should greatly prefer the success of both to the failure of one. But we wish to say, that, so far from the Calcutta Girls’ School being in a dying condition, it is in a more prosperous state than it has been for some years. The character and standing of the school have also greatly improved of late years, and we believe it was never more worthy of the support of the general public than it is now. It would be a pleasant termination of this whole business if both schools were found to have the highest success in promoting the worthy objects for which they are instituted,—that of supplying a good education to the respectable middle-class girls of European and Eurasian families.

THE same number of the *Intelligencer* also takes us to task for another note in our last issue, in which we spoke of Bishop Milman as saying, at the laying of the foundation-stone of the Pratt Memorial School, “that he (the Archdeacon) was with them in spirit, and was interceding for them and their work on that occasion.” “We have not seen the “language complained of,” says the *Intelligencer*, “in any report of the “proceedings at the service referred to; and upon making inquiry we are “assured that no such words were spoken.” A correspondent in a private letter, likewise, expresses his regret that we had done injustice to Dr. Milman. If we have done injustice to the Bishop of Calcutta, we stand ready to express our unqualified regret, and to retract the objectionable paragraph. But since reading the words of the *Intelligencer* we have examined again what professes to be a verbatim report in the *Indian Daily News*, of June 17, of the Bishop’s remarks on the occasion re-

ferred to, on which report our paragraph was founded. The exact words used by Dr. Milman are thus reported:—"We cannot but hope that he (Archdeacon Pratt) is now present among us, and that he will intercede for and supplicate with God on behalf of the work to-day inaugurated." Now, on the supposition that the *Indian Daily News* gave a correct version of the Bishop's words, we fail to see that we have done him any real injustice. Our report did not profess to be verbatim; and we were in error in saying, so baldly as we did, that the Bishop said that the Archdeacon "was with them in spirit, and was interceding for them." But our error seems to have been only in the form, and not in the substance of the quotation. We believe that no correction of the original report has appeared in the columns of the *Indian Daily News*. Yet it may be incorrect; and if so, our paragraph shall be withdrawn.

THE *Friend of India* has utterly misunderstood our remarks regarding it in our last number. The *Friend* seems to think that we believe "there is no earnestness among Christians except those of the Exeter Hall type. Pusey, Faber, Newman, are not Christians; Bishops Wilson, Dealtry, and Harding were, but Bishops Milman and Douglas, Bishops Meurin and Steins, are not. Frankly, this spirit is hateful to us; and it is views of this order we strive to discredit. Evangelical in our own convictions, we abhor the narrow exclusiveness that thinks there is no earnest Christianity outside Exeter Hall." Surely our words were such as called for no such vehement protest. We simply expressed a wish for a "little less horror of Exeter Hall and its associations" than we thought was shown by the *Observer* (the *Friend's* new ally), and in some of the earlier issues of the new journal itself. Only this, and nothing more. We hardly expected the same type of Evangelicalism in the new *Friend* that was characteristic of the old one; but we expressed a hope that its alliance with the *Observer* would not make it anti-Evangelical. And we are glad to find from recent articles in our contemporary that its religious tone is improving, although its late utterances on the doctrine of eternal punishment, and the method of argument it adopts to uphold its views, are not exactly such as we can approve. Yet were we to write of the *Friend* now, our remarks might be somewhat different from those we gave in our last; but we wrote "according to our light" at the time. The spirit of "narrow exclusiveness which thinks there is no earnestness outside Exeter Hall" is as hateful to us as it is to the *Friend of India*. And as for the episcopal and other worthies whom he enumerates, we have neither said nor implied, nor do we believe, that they were not, every one of them, good Christians; the unfavorable judgment regarding some of them, with whom on certain points we differ, which the *Friend* would attribute to us, is not only a wholly gratuitous and groundless deduction from what we wrote last July, but is utterly repugnant to our belief. We, like the *Friend*, profess to be "Evangelical;" but we trust that it may be long before we become possessed by that spirit of narrow and unchristian bigotry which denies the existence of genuine piety among those of other communions, and which sees in every High Churchman or Roman Catholic, however devoted he may be, either a deluded simpleton, given over to

believe a lie, and to make his own damnation sure, or a crafty foe to all pure religion, plotting secretly to reinstate the Pope in the exercise of his temporal power! We need not undertake here the defence of Exeter Hall. Yet we may be allowed to express the hope that, as the editor of the *Friend of India* is "Evangelical in his convictions," he will not fight shy of Exeter Hall, which, as an institution, has done not a little to give effect to those convictions. It is just because "Exeter-Hallism" is the *bête noir* of smart *litterati* that there is a temptation to the newspaper writers to join in abuse of it. We have the hope, however, that it will not prove the "red rag" to the *Friend* that it is to many of his co-journalists.

WE beg to acknowledge with thanks the receipt of the following Reports:—

- The Twenty-fifth Report of the Meeruth Mission of the Church Missionary Society, for the year 1874.
 - The Sixth Annual Report of the Punjab Medical Missionary Society, for the year 1874.
 - Fifty-fourth Annual Report of the Madras Auxiliary Bible Society, for the year 1874.
 - Bombay Tract and Book Society, Forty-Seventh Annual Report, 1874.
 - Report of the Dehra Station of the Lodianna Mission for the year ending Sept. 30th, 1874.
 - Circular and Catalogue of the Christian Girls' Boarding School, Dehra Doon: with an address by the Rev. D. Herron.
 - Report for the Sixty-first Year of the Wesleyan Mission in the South Ceylon District, 1874.
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ART. IX.—BOOK NOTICES.

FOUR YEARS IN ASHANTEE, by the Missionaries Ramseyer and Kühne. Edited by Mrs. Weitbrecht, with introduction by Rev. Dr. Gundert, and preface by Prof. Christlieb, D.D. London: James Nisbet & Co., 1875. pp. xv, 320, 8vo.

It has been supposed that the days of severe hardship and suffering on the part of missionaries had long since come to an end; hence we little realized what the missionaries Ramseyer and Kühne, of the Basel Missionary Society, were undergoing while the Ashantee war was in progress. We have in this book such a thrilling description of the dangers, trials and sufferings to which they were exposed as would do to go side by side with the stories of early martyrs, or with the record of the cruelties perpetrated by Alva in the Netherlands. As is said in the preface, the book "tells a wondrous story of Christian martyrdom, although the story does "not end with the death of the sufferers." It is a wonder to us that they were not killed a hundred times over, for the Ashantees thought no more of destroying human life than of killing a mosquito. It makes the blood run cold to read of their slaughtering hundreds of innocent slaves with such perfect indifference:—

"The great day (of their Yam festival) was, of course, consecrated by a festival offering, and any stray person at the palace door might be suddenly attacked, slaughtered, and divided between the *brafos* and *adumfos* (executioners). One took a finger, another an arm or foot; and whoever obtained the head, danced in crazy ecstacy, painted its forehead red and white, kissed it on the mouth, laughing or with mocking words of pity, and finally hung it round his neck, or seized it with his teeth. Another took out the heart and roasted it, carried it in one hand, and a loaf of maize bread in the other, and walked about as if he were eating his breakfast."

"The 1st of January, 1874 (a day of delightful enjoyment at our missionary stations, where all were uniting in fresh songs of praise), was a season of awful festivity in Coomassie, for innocent blood was flowing in almost every street. The distressing cries of the poor widows and other relatives, with bodies painted red, and long branches waving in their hands, were ascending continually. In all the principal streets the doomed sacrifices stood beside the corpses of the slain, awaiting the merciful stroke which would end their torture. One poor man was led to his wife's dead body, and tauntingly told to 'look at her who had gone 'before to prepare his supper.' We could count nearly sixty victims, chiefly Ashantees and Krepes, slaves and servants of the dead, and many more followed them during that night."

On one occasion alone there were 279 persons sacrificed, and these were followed by more soon after. These extracts show the bloodthirsty character of the people by whom the missionaries were captured. The book is compiled from the private journal of Mr. Ramseyer, written during their captivity at Coomassie. Owing to this the story seems to us much more real than it otherwise would, but on the other hand it is difficult to get a connected idea of the chief points of historical interest, and a great many things are alluded to of which no explanation is given. It is too much as if the book had been written for the sake of reference on the part of those who fully understood the circumstances. The station which these missionaries previously occupied was Anum, about eight

miles from the river Volta. Mr. Külle had joined Mr. and Mrs. Ramseyer at this station only two months before they began to hear rumors of the contemplated war between the states of Amum and Ashantee. They were warned by their friends to flee, and though they thought there could not be much danger for them, as they were known to be neutral, yet they prepared for flight, but did not have time to accomplish it before the enemy came and captured them. Mrs. Ramseyer and her infant of nine months were taken captive, as well as the two gentlemen mentioned. The account of the journey they were forced to take is heart-sickening to the last degree:—

“The average of our daily march was about thirty English miles, sometimes more, at other times less. I can regard it as nothing less than a miracle, when I think of my delicate wife’s endurance of this continued physical effort during so many weeks.”

“It was Sunday morning, and by ten o’clock we were again on our way, with no prospect before us but a renewal of the cruel driving haste, the burning sun, and the vain entreaties for water to relieve our parching thirst. It was just a repetition of the past day’s miseries. In our extremity we lay on the ground trying to drink from a wayside pool, so great was our need. Even this was forbidden.”

“It was a wretched night, however, for at twelve o’clock a clap of thunder aroused us, and the rain came pouring through the leafy roof—which was only intended as a protection from the sun,—not only soaking us, but streaming through the hut in a flood, and obliging us to take refuge upon the chairs. I tried to shelter the baby by holding over his head a wooden dish, while K. dragged himself along, chains and all, into the more substantial hut of our neighbor. For two hours we sat crouching on those chairs, till the rain ceasing we once more rolled the soaked counterpane around us and fell asleep.”

“About three o’clock in the afternoon a pause was made for a few minutes, and a small roll thrown us, after eating which we entered the deep shades of a primeval forest. Still suffering from the keenest pangs of hunger, which had been only augmented by the cruel fragment supplied, our strength was unequal to the strain, and we repeatedly staggered and fell, our feet refusing to move at our bidding, spite of the repeated injunctions of our guides to rouse and exert ourselves as our goal was near.”

All this exposure and fatigue were too much for the little child, and as they journeyed he sickened and died. This part of the book is the most touching of all. We quote again:—

“The thought of our helpless infant lying beside us so pale and quiet was too agonizing to contemplate, and we could only look to the Strong One for strength. In order to supply the lack of milk, we tried to persuade our sullen leader to procure some eggs. Of course he would not buy them, but at length we prevailed on him to go to the chief, who gave us his own store with permission to beg more in the town. Most touching it was to see how eagerly our poor little one swallowed this nourishment, and very heartily did we thank the Lord. * * * * Our breakfast hour was one of severe trial, on account of our babe, who was often prostrate with fever, requiring comforts impossible to obtain. We had not even the use of the common fire, which was claimed and engrossed by the entire company. When I besought mercy in the shape of a little gold dust, to procure some eggs, I was derisively told by Ageana he had none to throw away. With tears in my eyes, the babe in my arms, and his mother by my side, I went from house to house pleading for help; many were touched, and some bestowed on us the delicacy we so much desired. * * * * Spite of all our loving care, our dear child daily faded away; his once rosy cheeks were pale and hollow, so that our hearts ached when he fixed his brilliant eyes on his mother’s face as we took our food, and seemed almost to say, ‘Have you nothing but this empty bottle for me?’ He never fretted, but sat as if he knew the whole case, and was resigned. * * * * Meanwhile the little fellow’s weakness increased,

and the end was evidently at hand. At times he lay quite still, but painful restlessness succeeded. * * * * Oh, how hard it was to suppress those bitter feelings which would rise against those who had murdered this innocent babe by their cruelty! To our surprise he lived till morning, when his eyes brightened; he ate an egg with appetite, and even began playing with the buttons on his mother's jacket, which he had long ceased to notice. This was only the last flickering of the flame; he gave one more look of silent intensity, as if he wished to say 'good-bye,' and all was over. Precious child, into whose brief span of life so much of suffering was crowded! Thou callest to us, 'Do not forget Ashantee!' and thy grave is a token that the healing Cross shall one day reach that far off laud."

These first six months of their four years' captivity were the most trying of all, for after they arrived at Coomassie they were treated with more consideration by King Kofi Kari Kari, or "Coffee" as the papers spoke of him, than they had received from their guard on the journey. He even allowed them, after a time, to occupy the old Wesleyan mission house in Coomassie, and there they made themselves tolerably comfortable, though they still continued to suffer for the want of many of the necessaries of life. They were allowed to walk about the town at their pleasure, and had many little kindnesses shown them by the people. They even attempted to carry on missionary work while there, and the King himself occasionally attended their Sabbath services. They had an evening school for boys, which the King sanctioned. Prince Ansa, a member of the royal family, who had been educated in England and had become a Christian, became a warm friend to them, but, as he occupied rather a critical position himself, he was unable to help them to any great extent. He had a plantation about a mile out of the city, which he obtained permission to give over into the charge of the missionaries, and this they took great pleasure in cultivating.

In the spring of 1872, a council was convened by the King, for the purpose, professedly, of determining what was to be done with the captives, and it was resolved that they should be released on payment of a ransom of something like £6000 by the English Government. Prince Ansa went to the coast to negotiate the matter, but, on arriving there, found that portion of the country in considerable excitement over the ceding of the fortress of Elmina to the British, and all minds were so taken up with the subject that he had no opportunity to present his message. The English and Dutch Governors had, however, just before sent an ambassador, a Mr. Plange, to King Kofi with presents to conciliate him; one of these presents was a "gigantic mirror, so difficult to transport, that the King was "requested to light the path through the forest that it might not be "damaged!" After offering these presents, Mr. Plange expressed the hope that his majesty would set his innocent white prisoners free. An official letter from the Governor was also received by the King in answer to the one he had sent regarding the ransom money. The Governor agreed to a ransom of £1000, but not a farthing more. In case this amount was agreed to by the King, the money was to be paid at the river Prah, which was the boundary of the Ashantee country. After considerable talk upon this subject, the King consented to reduce his demands to £2000, and, according to Eastern style, even hinted that he might eventually take £1500. At length, as he wished to go to war with some neighboring tribes, as he said, and finding himself greatly in need of money, he consented to take £1000, on condition that it were paid

down at once. This decision was followed soon after by another bitter experience on the part of the missionaries. They were to all appearances released and sent to Fomana, on the Prah, expecting to go right on to Cape Coast; but when they reached this town, they were told that the King's messengers were first to go on to the Coast and receive the ransom money, with which they were to make purchases and then return, after which they were to be sent on. As soon as they heard this, they began to suspect that all was not right, and so the event proved. While waiting there, which they did for about three weeks, they noticed loads of powder and ammunition carried past, *en route* for Coomassie, and wondered at it. At length the messengers arrived, and soon after came Mr. Dawson, the interpreter of the Governor, who handed them an official letter, stating that the ransom money had been weighed out before the king's messengers, and had then been given over into the charge of a merchant, Mr. Grant, at Cape Coast, to be held by him until they should appear at that place. The Governor had also given the Ashantees permission to keep Mr. Dawson as a hostage, if they doubted that they were to receive the money. A day or two passed after the receipt of this letter, when a messenger from the King appeared, saying that the King was unwilling to have the prisoners released until the money should be brought to him at the capital; they must therefore be brought back to Coomassie. This announcement was followed by some very rude treatment on the part of the Ashantee officials; and they, with Mr. Dawson as well, were conveyed back to their old quarters at Coomassie. They were astonished on arriving there to see extensive preparations for war on every hand, and learned subsequently that they had been removed from the city merely to keep them ignorant of the preparations King Kofi was making for an attack upon the English, and thus preventing their sending word to the Governor with regard to the matter. It was pretended that the King was going to fight with some of his former slave states; and this was in part true, but the real reason for the war was, that for ten years the British had refused to give up one of the Ashantee chiefs who had run away to the Coast. This was an unpardonable offence, and when King Kofi ascended the throne he vowed vengeance. Now the ceding of Elmina to the British added fuel to the fire, and the time had come, Kofi thought, to carry out his vow. The progress of the war and its result are still vividly remembered, and there is no need of a description here; but while it was being carried on, our captive friends were set to work to build a house for the King in European style. They worked at it quite energetically, but it was never finished. When the war began to look dubious for Ashantee, a terrible gloom prevailed in Coomassie, and the number of human sacrifices was greatly increased. The King became morose and irritable. He received messages from Sir Garnet Wolseley to the effect, that, unless he would deliver up the prisoners and pay down a certain sum of money, peace should not be declared, and he would advance upon Coomassie. The King was evidently much disturbed, and, in order to prevent the General from proceeding further, yielded so far as to release Kühne, who had become quite an invalid; he was sent in a hammock, with a few slaves to accompany him, to the English army. This by no means satisfied Sir Garnet, and again he informed the King that *all* the prisoners

must be given up. But Pharaoh would not let the people go. One person coming to the prisoners told them they need not be anxious, but quietly resign themselves to their fate, "Ashantee never would crawl to the Cross, nor give up the prisoners, but rather fight and die with them." Mr. Dawson went to the King and besought him to comply with the conditions of peace, upon which the King demanded where the ransom money was, which the Governor had promised to pay. At length, seeing the helplessness of his condition, he exclaimed, "Go, go, and tell my good friend the Governor that I did not march against him. As to the £1000 tell him I will make him a present of it," etc.

"Were these words credible? Was no deception concealed behind them? Thus we anxiously questioned ourselves. * * * Then the King asked when we thought of starting. 'As soon as possible after you have dismissed us,—in fact to-day,' was our answer. 'Very well,' said he; 'get ready to start this evening. You shall meet the General at Fomana.' We could scarcely believe the words; full many a misgiving cooled our little gleam of hope. When we told the news on our arrival at home, my wife could not believe the truth of it, still we began to pack. * * *

"At length we were ready to start, and our farewells were accomplished by about eleven o'clock, after which a few friends accompanied us to the market-place, where we went through a second parting, and then laid ourselves in our hammocks. The whole thing seemed like a dream. The night was peculiarly dark, only a few stars being visible, and our road lay through a deep forest. We progressed but slowly, for the bearers had to feel their way, creeping over numberless roots and stones, and once they let me fall into the bush. However, this mattered little, for were we not travelling towards the liberty for which we had longed all these years?"

Their journey had continued three or four days when—

"Suddenly our procession halted. 'What is it?' I asked. 'Here are your countrymen,' was the glad response! I ran forward, and found standing beside—two hussars and a young officer, whose weapons were two revolvers and a carbine. He welcomed us with much emotion; but I cannot describe the feelings that overwhelmed us at this moment. We grasped his hands, as one can only grasp the hand of a deliverer. When I tried to speak, my tongue failed, and tears were all the thanks I could offer. Our net was broken at last, and with the sense of freedom the whole world was given back to us."

The remainder of the narrative can be given in a few words. Sir Garnet Wolseley pushed on to Coomassie, and speedily subdued it, and then blew up the palace and other houses. King Kofi was obliged to yield, and signed the treaty of peace. He also promised to do all in his power to abolish human sacrifices.

A great many interesting things, relating to the manners and customs of the Ashantees, are brought out in the book, which we have no space to notice. There is one, however, which is so singular that we cannot pass it by. To ensure the safety of his own life, the Ashantee King has a guard of spies around him, about a thousand in number, who are called the King's *kra*, or the King's souls. These men are doomed to die when the king dies, and they are therefore very careful to report to the King any thing which might be injurious to him. Each of these "carries a gold plate upon his breast. All their money and jewellery, as well as that of thousands more, belong to the King."

Though King Kofi seems to have been utterly destitute of pity for his African slaves, yet we cannot but think there was a tender spot in him after all. He even seemed to cherish something of fondness for the missionaries, and, unless it was owing to this, coupled with his respect for

their superior abilities, which led him to think them a valuable acquisition, we cannot see why he should have spared their lives, when most of his chiefs seemed unfriendly to them.

We have recently seen it stated that the Basel Missionary Society are about to start a mission at Coomassie, and that Mr. Ramseyer is to go back there to carry it on, with the aid of two other missionaries. It is to be hoped that a new day has already dawned for Ashantee.

A COMPENDIUM OF MOLESWORTH'S MARATHI AND ENGLISH DICTIONARY. By Baba Padmanji. Second Edition, revised and enlarged. Bombay: Printed at the Education Society's Press, Byculla. 1875. pp. xix, 624. 8vo.

The first edition of this work appeared in 1863, and met with high commendation from all quarters. The work of Molesworth, of which it is a "compendium," is a vast quarto of over 900 pages, and costs 36 rupees. And though, from its fullness and scholarly accuracy, no thorough student of Marathi could well afford to be without it, the small, handy and cheap work of Mr. Baba Padmanji was hailed, on its first appearance, with the utmost satisfaction, as furnishing just what was needed by the Marathi student for easy reference. The smaller dictionary gave only about 29,000 words, out of some 60,000 in Molesworth's second edition; but the words thus selected were those in ordinary use, which a dictionary for common everyday reference *must* contain, while those omitted were the rare and strange words, which such a dictionary may omit without compromising its usefulness. In the edition of his work now before us, we notice some very great improvements over that of 1863, making the work still more useful. About 2,000 new words have been added; the volume, in size and form, is much neater and more convenient for use. The improvement over the first edition in the outward appearance, in the quality of the paper, and in the general style of workmanship is very great. The author tells us that the whole has been carefully revised, incorrect or objectionable significations replaced by such as were more accurate, or explained by an addition of synonyms. No one can learn Marathi or any other language, idiomatically, from a dictionary; but such a work as this will yield most essential service, and supply a knowledge of words; the proper use of which must be learned from daily intercourse with men. It is enough to say, as regards the accuracy of the definitions of this work, that they have been taken from Molesworth, and subjected to the critical judgment of Mr. Baba Padmanji, than whom no one is better qualified, from his thorough knowledge both of Marathi and English, to pronounce an opinion on the propriety of any definition or the accuracy of any synonym.

Having said thus much in praise of Mr. Baba Padmanji's Dictionary—and much more might be said—we must now find a little fault with it, but only a little. One feature of the new edition is the arrangement of the words. To use the author's own expression, the words have been clubbed under common heads. That is, all derivative words must be sought, not in their proper places in the alphabetical arrangement, but under the root-word from which they come; and yet not exactly this,—for

the words are *not* arranged on strictly etymological principles; the object of this is said to be to economize space,—which doubtless has been done—and to facilitate reference, which we do not think has been done. This Dictionary will be used very much by beginners and learners; they cannot be supposed to be so familiar with Marathi etymology as to be able to find a derivative word by looking under the appropriate root-word; and even in the case of more advanced students, it is much easier to turn directly to a word in its appropriate place in the column, than to hunt after it through a long article attached to some other word, to which the one sought may or may not bear a remote relation. For instance,—the common word for *chair*, खुरची, instead of being found where it ought to be, turns up under खुराटणे, of which the primary signification is given, *to be stunted!*

Again, the definitions in this Dictionary do not always agree with those in the English-Marathi Dictionary by the same author. If these two books had been prepared by two different men, we should not have been surprised at this; but since they both emanated from one, we might reasonably expect to find an agreement between the two. For instance, if, according to the work now before us, we find that the Marathi word गडत means *astray*, or *disordered*, we should naturally expect to find, in the English-Marathi Dictionary edited by the same man, under the words *astray* and *disordered* the Marathi word गडत given as one of the appropriate terms for representing their meaning in that language; but we find nothing of the kind. The other day we had occasion to seek for Marathi words by which to translate the English word *quotation*. Mr. Baba Padmanji's English-Marathi Dictionary gave us अवतरण and उपव्यास. In order to investigate the meaning of these words more fully, we turned to the Dictionary we are now reviewing; according to which we found that अवतरण does not mean *quotation* at all, but *annotations, exposition*, and 2. *Descending*; while उपव्यास means *reasoning, disputation, etc.*, but *not quotation*. We think the author should have seized the opportunity afforded by the preparation of a new edition, to bring the work, so far as possible, into better agreement with his other Dictionary. The difference between the two is frequently perplexing to those who are not well versed in Marathi, and tends to shake confidence in both.

Would it not have been well, also, to indicate clearly the manner in which certain nouns, which according to their form are ambiguous, should be inflected? Feminine nouns in अ, for instance, are inflected some in one way, some in another; and there is nothing in the simple form itself to show in what way any given word of the class indicated should be inflected. Of course a thorough scholar does not need to ask; but many will use this Dictionary who are not thorough scholars, and such will naturally consult their dictionary for this sort of information,—and will not find it.

We might also point out another want. Excepting that certain words are grouped under the root-word from which they all come, there is no attempt made to trace the derivation or etymology of words. It would have added to the excellence of the Dictionary and to its scholarly character, no less than to its usefulness, if there had been.

Mr. Baba Padmanji deserves well of his countrymen, and of all others who read and study Marathi, for his labors in lexicography. He has produced a most valuable work. The defects we have pointed out are slight,

and we hope that in a third edition they may be remedied. Meanwhile we shall use and value his work in its present form, as a convenient and scholarly, and, on the whole, accurate compendium.

. MINOR NOTICES.

Among the recent issues of the Mission Press, Allahabad, is the *Dini o Danyawi Tarikh*, a compendium of sacred and profane history, by Rev. A. Brodhead, of the American Presbyterian Mission. This work, of which there are editions both in Persian-Urdu and Roman-Urdu, is intended to trace the history of Redemption from Adam to Christ. The history of the Jewish nation necessarily occupies a large part of the work, but the writer also gives sketches of the four great empires of the ancient world. The book is especially valuable as giving a fuller account of the period from the close of prophecy to the time of Christ than any other Urdu work. We take pleasure in calling the attention of native pastors and catechists to this history, and should regard it as well adapted to the more advanced Urdu classes in our schools. The book is illustrated and contains three excellent maps. Price, one rupee.

A *Sermon* preached in the Free Church, Wellesley Square, Calcutta, by Rev. W. Milne, M.A., on the occasion of the death of Miss M. F. Seelye, M.D., which we mentioned in our last Number, will be cherished by those who knew that lady, as an interesting memorial of her.

We regret that we have been unable to obtain from any one familiar with the Garo language, and thus able to criticize them intelligently notices of Rev. T. J. Keith's *Dictionary* and *Outline Grammar* of that tongue. Mr. Keith is one of the younger missionaries connected with the American Baptist Missionary Union in Assam. His work is among the Garos, one of the numerous hill tribes of the north-eastern frontier, of whom Mr. Keith gave a description in one of the earlier issues of this *Review*. The *Dictionary* is a work of 185 pages, royal 8vo, and gives Bengali as well as English definitions for the Garo words. It is noticeable that in most cases only one or two meanings are assigned to each word. Secondary significations seem to be unknown; but as the language is utterly destitute of a literature, except that which the missionaries have furnished during the few years which have passed since they commenced work among the Garos, the reason for this is obvious. No means existed for tracing the development of the language, or following a word from its original into its derived significations. Mr. Keith had to collect his words, we imagine, not from books, but from the speech of those around him; and although future editions of his *Dictionary* may show the present one to be very defective, it yet speaks highly for his industry and scholarship that he has been able, in so short a time, to do what he has.

Mr. Keith's *Outline Grammar* is a modest little octavo of 75 pages. In the Preface—the only part of the work which we are able to understand—Mr. Keith discusses briefly the relation of the Garo to other languages. He finds in its grammatical structure a few points of resemblance to the Sanskrit family, but none in the definition of words. "Take any of the words denoting the family relations," says Mr. Keith, "names of the common and domestic animals, of places of abode, of cooking imple-

“ments and of agricultural terms, and all attempts to trace resemblance “fail entirely.” Of the aboriginal languages of Bengal, Garo seems to have the most affinity for these five,—the Chutia, Kachari, Dhimal, Meeh and Kooch; and of these “the Kachari presents the greatest number “of words that are also found in Garo,”—a fact which, “taken in “connection with a similarity in grammatical construction,” establishes, in Mr. Keith’s opinion, “a radical connection between the speech of “the two races, the Garo and the Kachari. Beyond this we are at “present unable to go.” Mr. Keith hopes that his work may aid in solving the question of the place “of these scattered tribes in the great “human family,”—a question than which none is fraught with greater obscurity and greater interest to the investigator in Indian ethnology and philology.

We have one more work of a philological nature, although it is properly a school book. Rev. C. H. Carpenter, of the American Baptist Mission at Bassein, Burma, has prepared *the Anglo-Karen Hand-Book and Reader*. Mr. Carpenter thinks that, in teaching English to the Karens, the instruction has been too much after the old style of teaching the classics; so that a natural and idiomatic knowledge of English has not been imparted. This book is an attempt to bring the instruction back to more natural methods. The child is to be exercised in idiomatic English sentences, which are to be repeated, and varied until he has thoroughly mastered them. The dictionary and grammar are relegated to a future and more advanced stage of the pupil’s education. The method followed is that of Prendergast in his “Mastery Series.” Every English sentence given is accompanied by its equivalent in Karen. The last half of the book is occupied with selections for reading,—the English on one page, and the Karen translation on the opposite side of the leaf; so that, by a constant comparison of the two, the pupil may be enabled to understand the differences of idiom, and thus to extend his knowledge of English. The book is, in our judgment, well adapted for the purpose aimed at.

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
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
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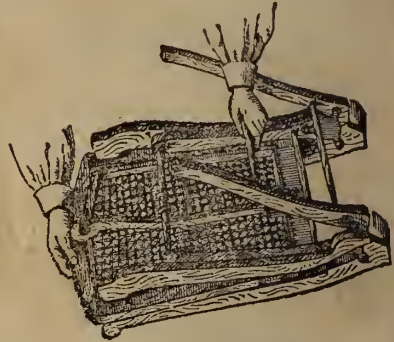
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